SENIOR METHOD IN THE CHURCH SCHOOL

MARY ANNE MOORE

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SENIOR METHOD IN THE CHURCH SCHOOL

By
MARY ANNE MOORE

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EDITOR'S INTRODUCTION

THE rapid progress being made in senior, secondary, religious education is due largely to two causes. The reconstruction of the curriculum has been radical and far-reaching. These changes, however, rest back upon the findings of researches in the field of adolescent experiences and life situations. Rapidly increasing funds of tested knowledge in these two fields, are being placed at the disposal of curriculum makers and of teachers in the Senior Department of the church school.

One of the outstanding features of Miss Moore's book is the remarkable selection and interpretation of this newer knowledge which she has related to that which abides. In every chapter there is evidence of familiarity with the latest findings of the experts. But there is no reckless radicalism that endangers the essentials of the Christian faith. Here is character education at its best—with the sanctions and restraints of religion in its highest form, carefully conserved.

The author's innumerable personal contacts with teachers in the West and South, her experiences as a high-school teacher and faculty member of a noted teachers' college, her mature graduate and research work in secondary education, her loyalty to the best spiritual traditions of the Protestant Christianity, and a keen analytical mind all help to explain the superior excellence of this text.

Teachers in the Senior Department of the church

school, high-school teachers, supervisors, counsellors who are interested in character education, and intelligent parents will readily appreciate the years of devoted and masterful study which this book makes available to them.

NORMAN E. RICHARDSON.

PREFACE

THIS text has been written because of the conviction that there is a need for a book that will cover the problems directly related to the religious education of middle adolescents in the church school.

Through scientific testing and experimentation there have been numerous and important developments in this field which have materially modified the problems of leadership. For this reason it has been felt that one volume giving the most important recent developments will save the labor involved in reading many texts.

This text has been prepared as an introductory study of the fundamental laws of growth and the principles of religious education and guidance. It is a comprehensive study of senior method in the church school.

The quickened interest in religious education today has served to make the use of more effective methods with the high-school group of the church school necessary. As a supervisor and instructor of teachers of older boys and girls in public education and in the church school, the author has felt keenly the need of a basic text which would give a better understanding and appreciation of these problems.

The new and more complex social and economic problems which boys and girls must face make it imperative that the social and religious leaders have an appreciation and understanding of the charac-

teristic traits of this group and possess the mastery of the most effective technique in their instruction and guidance.

The text deals with the characteristic traits of the middle adolescent and the materials and methods suitable for helping him develop Christian ideals. It takes up the work and problems of the teachers and leaders of youth. It considers means of evaluating the present attainments of pupils and of discovering individual needs and interests. It is concerned also with the organization and administration of the group as such, and the community agencies that make their spiritual development possible.

The wealth of material now accumulating in books and periodicals is not always available. Frequently it is a comprehensive, detailed discussion of general problems. Because of the abundance of dependable material, the discussion in certain parts of this text is in the nature of summaries of trustworthy suggestions which experienced workers have made.

In order to stimulate further reading and study, problems for discussion and references are given at the close of each chapter.

While there have been included in the text the more important laws and principles applicable to the education and guidance of the middle adolescent youth, the author does not lay claim to any special originality. In fact there are a variety of influences and sources of these materials for which the author is deeply indebted.

The boys and girls and the pupils in the high schools and church schools with which she has been associated as a teacher have been a fruitful source of data. From the teachers under her instruction in

the teachers' college and the standard training schools of the church, many helpful suggestions have been gained. To both of these sources the author acknowledges her indebtedness.

Thanks are due also to the social, educational, and religious leaders of to-day—Tracy, Parker, Douglas, Brewer, Slattery, Hartshorne, Betts, Coe and many others whose books furnished much valuable information, tests, tables, etc. Recognition of this source of help has been given in the bibliography.

The author wishes also to acknowledge with thanks the courtesy of those publishers who have granted permission to use quotations from their copyrighted publications.

The author is heavily indebted to her former teachers—Professors Franklin Bobbitt, Guy T. Buswell, J. M. Artman, Theodore G. Soares, University of Chicago; E. D. Starbuck, University of Iowa; W. T. McQuarrie and G. Vernon Bennett, University of Southern California, for the implanting of many of the ideas that have become a part of her own thinking and have been fruitful sources of material that enriched the worth of this volume.

To Dr. Norman E. Richardson, the editor of the series of which this book is a part, the author is especially grateful. She is under the greatest obligations to him for material, notes, illustrations, criticisms, assistance in organization, and for the inspiration that made the work possible. She takes this opportunity of acknowledging her indebtedness and appreciation.

MARY ANNE MOORE.

PART I
INTRODUCTION

CHAPTER I

RELIGIOUS EDUCATION AND THE SENIOR HIGH SCHOOL AGE

It is a significant fact that there are few subjects to-day regarded as more important or that receive more serious consideration than the problems relating to the high-school boys and girls. These problems are absorbing topics for consideration in convention groups, in the press, in large national associations, and in small, local, community gatherings. They are the central theme in conferences for deliberation upon problems of industry, economic adjustment, social betterment, educational reforms, criminal delinquency, and religious faith. This period of youth is of immeasurable educational importance. It is at this time that the body, mind, and character of the individual are being molded into their final structures.

The General Characteristics of Adolescence

Interests and activities, hitherto unnoticed, appear during these years. There is also a development of extreme sensitiveness to personal and social influences of all kinds and to every degree.

New interests and activities.—During adolescence there is a rapid unfolding and developing of personality. Young people are now in the process of "growing up," of finding themselves. They are

frequently in a state of high nervous tension. They are keenly sensitive and alert to the innumerable sensory stimulations of a feverish world. There is a constant demand for new and untried experiences, for something to do and to dare. Life, to the adolescent youth, thrills with pulsating, tumultuous joys and possibilities. Dissipation and overstraining are not uncommon. This may well be called "the high temperature group."

Up to this period youth has lived a more-or-less unreflective life, with his judgment, for the most part, fickle and unsound. He has been dependent largely upon others for guidance and direction. If ever thrown on his own responsibilities he has been easily confused, baffled, and perhaps checked or blocked altogether in his progress.

During middle adolescence the habits of thoughtless, hasty opinion and the impulsive activities, carried over from the earlier period, tend to give place to those with more serious reflection. Ideas, interests, and conduct are influenced to no small degree by thought upon the future—by ambitions, hopes, and ideals. This transition is neither sudden nor regular. The distinct characteristics of the earlier years are combined in varying degrees and indicate the trend of later development. The result is a succession of *inarticulate steps* or *stages* of a wonderful process in which the youth consciously develops toward his mature personality.

The emergence of personality traits.—One of the chief problems during this period is the emergence into consciousness of the permanent marks of personality. All the desires, interests, ideals, habits, loyalties, sentiments, and preferences, realized dur-

ing the preceding years, are now recombining with marvelous swiftness and confusing brilliance. Until now, the influences controlling and directing the youth's developing personality have been determined largely by the forces of education and environment over which he has had little control. Usually it has been the direction and influence of parents, guardians, teachers, sometimes of pals and friends, which have determined his conduct. Henceforth, to a great extent, he will make his own choices consciously and will organize his personality according to his own plan or ideal.

The desirable conditions and the distinctive traits of an ideal Christian character should now be discovered, tested, and proved. The factors that are regarded as helpful in the development of one's personality should be wisely chosen and in due relation to each other if there is to be an ideal life plan or standard of character. An ideal of personality is necessary to insure a complete and unified individual character. Otherwise, there would be a selfish bias or overemphasis upon one trait to the neglect of others. This would make the youth unbalanced, if not peculiar and eccentric. The ideal product to be derived from this process is an organized life with no misplacing of emphasis upon any trait nor omission of any necessary qualities.

Religious truths should be appreciated.—If youth, during middle adolescence, is to regard religion as of supreme importance, he should learn to appreciate religious values. If the principles of Christian living are to guide in the future development of his personality, intelligent desires and aspirations for them should be quickened during these years.

Interest in value of facts versus facts as such.—In public education, in achieving the desired goal of growth and development in the unfolding personality, the interest of the boys and girls of this age shifts from the mere task of learning school subjects to the use of these subjects as tools. Applying this principle to their religious growth, they do not want merely to have information *about* religious matters but to know what the information is *good for in their own experiences*. They are absorbed in the actual tasks of realizing new religious truths, in the solution of personal problems, in the execution of social service projects and plans, and in developing more intelligent and refined spiritual appreciation. There is interest, it is true, in bare facts as facts, in the cold information, as it were, about these problems; but there is far more interest in the value which these facts possess in discovering laws for personal conduct, explaining principles of Christian service, and unfolding the processes of life.

Interests exuberant and varied.—An attractive, spirited high-school girl, the president of the Girls' League of a Western city, in writing of the summer camp from which she had just returned said:

"We went boating twice a day, took long hikes, had Bible class, technical hour, and assembly, which corresponds to chapel. In the afternoon and between the features mentioned above, we had recreation. . . .

"One of the things we all enjoyed most of all was our Bible lessons. They were so interesting and conducted in *just* the way that appealed to us all. None of us would have missed Bible class for anything, and we regretted so much when our last lesson was over . . . We enjoyed also our hikes

around the lake when we would sing our camp songs on the road; . . . besides singing on the hikes, we sang during meals. I suppose probably you don't think this a very dignified way to act at table and it wasn't. In fact, there wasn't anything dignified about our camp; we were just 'ourselves' out there."

A young lad of a senior high school in the West, working during his leisure hours, left his place of employment late one stormy night and discovered on his way home a small group of people bewildered and in distress. Though the storm was raging fiercely, trees being uprooted, and lurid lightning blinding every step, with no thought of self or of the deed as an act of heroic courage, he piloted the group to its destination and then retraced his steps homeward. When commended the next morning for his courage and kindness, his only remark was, "Oh, that wasn't anything."

A discerning leader or teacher of youth will readily discover in this letter and in the lad's deed of kindness, keynotes to the tumultuous and varied interests of youth during the high-school age. In their desire to co-operate and to serve, these young people show abounding energy, zeal, and whole-hearted enthusiasm. To older folks they seem to know neither fatigue nor danger. Seldom do they encounter an impossible barrier or a dampening defeat. To the cause they champion, or the task they undertake, they bring resourcefulness and, sometimes, keen ingenuity. This exuberant spirit will continue with increasing enthusiasm if success is assured as a reward for their efforts. There is, however, a demand on the part of young people that they be given opportunity to be "in the game," to be counted. Every

fiber of their being responding to the joys of social participation is the supreme reward.

Periods of adolescent development.—Formerly, for convenience in study and classification, there were made only two divisions of adolescent development, dividing the "teen" age into the intermediate and senior groups. These terms referred more to organization and lesson material than to the particular traits characteristic of the age groups. Later, on the basis of characteristics, but, again, for convenience of study and classification, there were made three generally accepted periods of growth: the early period—12, 13, 14, or "boys and girls"; the middle period—15, 16, 17, or "older boys and girls"; and the later period—18 to 24, "young men and women," sometimes called the young people's division. In actual experience, there is no such thing as "periods" of growth. There is no distinct line of demarkation between one age level and another. "Periods" are merely convenient categories of classification. Today, in the public school, the high-school group is divided into the junior high-school and the senior high-school divisions. In the church school the terms "boys and girls" and "older boys and girls" are used interchangeably with the terms "intermediate" and "senior high-school groups."

If the program of religious education is to be adequate to meet the present needs of youth, it is imperative that it recognize the most natural and normal groupings.

Religion Can Be Taught

Education may be relied upon as a means of securing individual development and social better-

ment whether it be in the field of public health, patriotic zeal, political or economic interests, social justice, leisure-time activities, or moral and religious ideals. Many phases of education—professional, industrial, vocational, avocational, even schools for the alleviation of crime—are being differentiated and evolved.

The basic and fundamental law of all systematic training.—Von Humboldt's advice that there must be put into the schools of a nation that which is desired for its citizenship is only the modern and practical statement of the great truth, "Train up a child in the way he should go." It is what grows up with one, especially, that becomes a vital and integral part of one's individual character, a permanent possession, and a controlling force in life.

This principle is a basic and fundamental law in all systems of training. It applies to moral and religious training, for things do not *just happen* in the realm of the spiritual any more than in the realm of natural science. The church has the obligation and no less the opportunity and privilege of *training* the youth of the land in the *understanding* and *appreciation* of spiritual values. To learn what the laws of the spirit are and how to obey them is a challenge to which youth will respond. Religious motives and habits of moral living must be developed together *with*, and as integral parts *of* other non-religious feelings and ideals, if they are to become dependable factors in shaping decisions and controlling conduct.

Native traits as a basis.—Every individual posesses at birth native traits. He needs to be disciplined, trained, educated. These biologically inherited forces

are recognized as the original sources of action, conduct, achievement, and character. To begin with, they are neither evil nor good. The individual in the beginning is undeveloped in his moral and religious life. He is capable, however, of becoming moral or immoral, religious or irreligious, according to the opportunity afforded for development.

The basis of the individual's development is found in his native capacities and the existing conditions in his immediate environment. Personal experience is found at that point where the individual reacts to a particular situation. *How* he reacts depends upon his native capacities, his acquired traits, and the nature of the stimuli found in his environment. He is not compelled, however, to react to the *whole situation*. The power of selection from among all the stimuli around one must be recognized. It is the nature both of the life situations and the individual's response to them that determines the direction of development. These two factors also account for many phases of individual differences. In this power of intelligent selection there is found a decisive factor in the achievement of one's own personality.

Life is a unit.—Life, though complex, is unitary. We are not able to divide it into mutually exclusive divisions, calling them separately physical, moral, mental, religious. The development of any one phase of character, disregarding all others, is impossible. Character is a system of *interpenetrating* habits, mental, physical, social, religious. Religion penetrates the entire life. When one's enthusiasms, interests, and loyalties are religious, one will tend to live a religious life. Life is a unity in which one

part cannot be *saved* while any other is ignored or neglected. "To save" an individual means, therefore, to *save* his ideals, his interests, in fact, his whole range of being.

All mental powers involved in religious growth.—Religious growth and development involve all the mental powers that are used in other affairs of life. Religious teaching should appeal not merely to the emotions and will. It should challenge and make use of the power for thought, imagination, and memory. Religion includes a "quest" for a full and abundant life. It is a mode of self-control. As a system of motives that find expression in conduct, it gives color to the physical and mental no less than to the spiritual in man. It is an inseparable and integral part of the entire range of life experiences of the individual. Its fundamental principles of growth can be seen in the study of the life of Jesus. He used it also in his teachings. "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.[1] "First the blade, then the ear, after that the full corn in the ear."[2]

Human personality responds to religion.—No part of one's original nature is irresponsive to religion, properly presented. But religion is the inner life. It must be nurtured and developed within its natural setting. The most powerful and deeply spiritual interests may be lost, however, if improperly directed or left without adequate nurture. It is a sad fact that so many young people go astray because of unwise direction and training. They have suffered from misunderstanding and lack of sympathy. In

[1] Luke 1. 80.
[2] Mark 4. 28.

a day when economic, social, and welfare agencies of all kinds are adjusting and modifying their aims and methods in accordance with educational standards, the church also should consider how these same methods will aid it in its ministry to its youth. The process whereby one becomes religious can be controlled as can the processes of all other phases of development. The policy of leaving to chance or luck the probability of youth's "catching" religion is neither economic nor Christian.

Learning is depenednt upon personal experiences. —A truth cannot become vitally one's own except as it develops out of one's own thinking and readjustment of opinions in actual life experiences. Truth cannot be passed on arbitrarily, regardless of the experience of the one who is to realize it. The only way by which an experience may be realized, fully appreciated, enjoyed, and become habitual is through one's own personal participation in the act which constitutes the experience.

No ready-made body of knowledge or system of action, in and of itself, can prove effective in training the youth in independent thought and ideal conduct. The discovery of any truth, religious or otherwise, will depend upon one's having a vital personal experience in which that truth is involved.

Through living one's own life in the normal everyday "give-and-take" of activity, one's habits, by degrees, become fixed. Gradually, one becomes conscious of oneself as a growing, developing personality. In this way all habits are formed. This is a fundamental law of life. It is particularly applicable in the development of religious attitudes and habits. The most dependable and economical way

of bringing about the religious development of youth is through the formation of right habits and the gradual development of religious attitudes from earliest childhood.

A Definite Program Necessary

Obviously, in order to provide a continuous reconstruction of the experiences of youth, with an increasing sense of spiritual values, there must be provided a program of instruction. Such a program should be adapted to the changing needs, interests, and capacities of developing youth. It should be built up with reference to actual functional values of right living. The program of religious education should awaken an ever-increasing interest in the principles of religion. It should prevent the waning of natural religious interests as other experiences make possible the youth's realization of his many native capabilities. But if it is to do this, there must be a corresponding increase in the understanding and appreciation of religious ideas.

Inadequate and confused ideas of religion prevalent.—Observation of high-school pupils, and even college students, has led to the discovery that very inadequate and often childish and hopelessly confused opinions of religion are prevalent among them. This condition is particularly unfortunate if the young people have had vital religious experiences.

The idea is too prevalent among youth that religion is chiefly a matter for Sunday, consisting largely of belonging to the church and to attending services. Too often, it is their opinion that one can serve God without serving one's fellow men; that creeds and dogmas are more important than deeds; or that

creeds and common beliefs are worthless. Helping young people to achieve ideals of *individual* conduct has long been emphasized in the program of religious training. There is need that ideals of *social* living and social justice also be created and developed. It is important to recognize the fact that clear, valid religious concepts are necessary to lead youth into a rich fullness of personal experience. Having discovered these truths, however, there should be developed along with this understanding, the will and desire to serve others. Only thus is a life of loyalty to the church and to the great cause, "the beloved community" for which it stands, made certain.

False ideas of religion lead to religious doubt.—Often false and disturbing ideas of religion lead to intellectual difficulties and harmful doubts. When this occurs, the spiritual damage done is hard to estimate. The irreligious teacher of science by a chance remark may cause permanent injury to the religious life of one of his pupils. Youth is seeking guidance in the search for religious truths, but demands the right to think these truths through to an independent conclusion. This understanding of religion, however, is frequently made easy by proper guidance in the field of actual living as well as in that of reasoning.

Desirable phases of religious instruction.—Religious instruction should help young people to answer intelligently such questions as (1) Who is God? (2) What is he? (3) How may one learn the laws by which he lives in his world and to which he should conform? (4) What is the present-day value of religion? (5) In what respect is the Bible the Word of God? (6) What must one believe to be a Christian?

(7) How may one meet the practical difficulties of living, to-day, according to Christian principles? (8) What are the characteristics that will attract people to one as a follower of God? (9) Why is there so much sin and suffering in the world? (10) How may one lead others to better ways of life and deeper appreciations of true values? (11) What is true success and by what standard is it to be judged? (12) How can one be popular and at the same time be a sincere Christian? It is by answering such questions as these that young people build their standards for religious ideals and Christian conduct.

Indifference of youth to religion not due to perversity.—Any indifference or antagonism of youth to the church or to religious teaching cannot be accounted for on the basis of native youthful perversity. Furthermore, if the interests of youth come to be wholly or largely directed elsewhere, it cannot be charged altogether to waywardness. Many of the defects in attitudes, interests, and appreciation of values are due to neglect or misdirected effort on the part of those responsible for the guidance and training of adolescents.

It is unusual to find a senior high-school youth without religious interest of some kind. It is natural for him to worship something. There is a demand, however, that religion be such that it can be made use of in actual experience. It needs to have practical values, qualities that awaken vital interest. It must be intelligible in the terms used in understanding other subjects, both scientific and historical.

Religion that motivates conduct.—One of youth's dominant desires is to be independent and creative. Its most immediate need is for an environment and

kinds of activity which will strengthen the power to make right decisions and to make good conduct habitual. Mere knowledge of the contents of the Bible is not sufficient. Neither is attendance upon church services, in and of itself, enough to create abiding interest and zeal in religious living. Religion must function in the life of the individual and result in the development of right attitudes, interests, and appreciations. It must develop within him abilities to live the Christian life under all circumstances.

Needs of right ideals as measures or standards of conduct.—Ideals of loyalty, of justice, of duty, of sacrifice, and of service should become youth's standards of conduct. They are the measure by which one's obligations and one's conduct are evaluated. Only through the acquiring of knowledge and the expression of knowledge in daily living can right ideals be conceived and desirable character traits be built up. These standards are both personal and social. The church should be awake to the fact that youth, to-day, finds great difficulty in harmonizing the chaotic ideals and standards found in his own personal problems and in his social environment. He meets these difficulties often in school, in recreation, in industry or even in the intimate experiences of home. In these problems youth needs intelligent sympathy and guidance.

Power of example.—A young girl, a social leader in her group, had been returning late from school each afternoon. When questioned with regard to it, her explanation was that her teacher had requested her to assist in some school work after hours. Later, it was discovered that she had been frequenting a place of public amusement with friends, paying her

way and that of her crowd with money taken from her mother's purse. When remonstrated with, her only excuse was that "Mother often fools father this way." Youth needs to be guided by personal example in the formation of right ideals. Formal instruction is not enough. By both precept and example, young people must learn what is worthy and admirable in character and develop high standards of truth, honesty, courtesy, obedience, and other "homely virtues." These lie at the very foundation of all vital religion.

Right ideals and compelling motives are guides to action.—The fact that the ideal of success must include a large measure of service to others and that achievement depends largely upon one's own personal ideals and standards of right living must be brought to the sympathetic attention of young people. These ideals are guides to action and effort and must be striven for and sacrificed for. To form true and high ideals requires that one have a trained sense of values, the power of spiritual perspective, and an ability to see things in their true proportion. There must be training in order that religion may become a compelling force and function as ideals and motives in the lives of youth. Right ideas and ideals and compelling motives are necessary in order to make possible skills in right living. But unless opportunities are provided for ideals to be used, they can never attain their natural development.

Influence of ideals and standards.—The formation of habits of thought and action is taking place all the time. It is therefore a matter of concern that the development of right habits of conduct and useful skills in living take place at an early period.

Statistics show that senior high-school boys and girls rarely change their habits of thought and character after leaving school. If they are dependable, honest, reverent, and truthful, as pupils, the same qualities are apt to characterize them as men and women. It is evident that youth must not only be given religious instruction; they must be given opportunities to live it as an integral part of daily life.

Unless ideals of right living become habits of right conduct they will probably function, if at all, only occasionally. They become so weak that they contain no challenge. Habits of right living do not come of their own accord—they must be acquired; and this is possible only by repeated experience under proper guidance. "Practice makes perfect" is only half a truth. Perfection can be attained only when right ideals and standards are the goals of practice.

The appeal of religion to the high-school age.—Religion during the high-school age must be practical for this age. To be interesting, it must be useful in solving adolescent problems. Its offerings need to be tangible to young people. In meeting the task of direction and guidance much has been gained by the adult leader when those with whom he is associated realize that understanding and reason, common sense and enthusiasm are just as necessary and are equally possible in the field of religion as in other affairs of life. When one comes to see that growth and development in religion involve one's whole personality and command one's best efforts, religion becomes a vital concern. To lead youth into a full understanding and appreciation of this fact is one

of the greatest and most challenging tasks of the church to-day.

Problems

1. A high-school boy of very sensitive disposition had lost his mother when he was about twelve years old. He deeply resented her having been taken from him, and told his friend that he could never love God. The boy attended church and church school, but was exceedingly morose and bitter. This friend later became his church-school teacher and determined to teach him to become interested in a life-work suited to his interests and talents. He laid out a program of studies and activities that were in themselves exceedingly interesting and that would take the boy out of himself.

Suppose you had a similar situation. Jot down a list of things you would do; and then arrange them into an outline.

2. The Catholic Church makes a practice of surrounding its members with reminders of their religion: crucifixes, rosaries, church crosses, chapels, shrines for prayer, sanctuaries for the weary, etc. The purpose is to suggest to them moral action and religious thought.

Devise a plan of that kind, but entirely adapted to American conditions and especially Protestant ways of looking at these matters.

3. List a number of biblical readings which will be helpful in answering the questions of the boys and girls on the subject of religion and Christian discipleship.

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CHAPTER II

AIMS OF RELIGIOUS EDUCATION

RELIGIOUS education is a process by which desirable changes are brought about, progressively, in the religious experiences of pupils. This definition implies that the teacher or leader has control of this process and has certain responsibilities for its ultimate outcome. Furthermore, it implies an understanding on the part of both pupils and teacher as to what the process is, and also of the predictable outcomes toward which it is directed.

Aim in general education.—The objective of general education is recognized to-day to be the development of all those dispositions, abilities, attitudes, habits, and skills that are desirable in the achievement and maintenance of ideal character.

Great emphasis is placed on individual experience as being the area wherein the process of growth and development takes place. The particular activities one performs, then, become the means by which dispositions and abilities to achieve and to maintain ideal character are realized. Therefore, in order that these activities may be such as to develop the desired traits in an all-round character, it is necessary that there be set up certain clear and definite objectives in education.

Aims in religious education.—The aim of religious education, from the Christian viewpoint, has been variously interpreted as knowledge of the Bible,

conversion, church membership. With the progressively enlarging and deepening appreciation of the truth of Jesus' way of life, this aim has become more definitely and universally understood in its direct relation to one's dispositions and abilities to meet actual life situations. In religious education, as in general education, efforts are being made to state the aims according to the principles of individual growth and the needs and interests both of the individual and of society as a whole.

Nature and Function of Aims

An aim is simply an outcome or result that the teacher foresees. It becomes, therefore, the goal upon which interest is centered and toward which effort is directed. In the sense that the teacher looks ahead, "tells forth or tells before" what the *end* or the *purpose* of the course should be, he is a prophet.

Clear distinction should be made between the goal of education and the materials and methods of instruction or other means by which this goal is achieved.

Nature of aims.—Aims arise out of the needs, capabilities, and interests of the individual, discovered through an analysis of the activities in which he is, or should be, engaged. The aims must therefore be flexible and capable of adaptation to local conditions.

The objectives of education for middle adolescents are of value only in as far as they are closely related to the actual life experiences of these boys and girls and are useful in producing desirable progress of growth and development. The objectives necessary for the group will be those which are effective in developing desirable dispositions and

skills, in maintaining the social attitudes and abilities essential in making proper social contacts and social adjustments in accordance with moral and religious teachings.

Value of aims.—Aims are of great value in teaching. They safeguard both the teacher and the learner. They help to bring about the right kind of changes in the experiences of the pupils. It is necessary, therefore, that they should be conceived in terms of the progressively modifiable experiences of the pupil. Only as they originate in the personal experiences of the pupils are they meaningful to them. It is the aims that arise out of the experiences of the pupils that can be directly applied in the solution of personal problems.

On the part of the pupil, aims in education help to prevent misunderstanding with respect to the particular lesson truths. To have an aim is to avoid the dangers of careless, purposeless, aimless, indefinite procedure. It helps to achieve results on the basis of economy, continuity, and consistency. Without aims, the work of the teacher often involves waste of time, talent, and interest both of the pupil and of the teacher.

Aims are not only guides to achievement but they are also bases upon which principles of co-operation between pupil and teacher may be established. They are standards by which progress may be estimated and measured. By means of aims both teachers and pupils work together intelligently in achieving certain goals to which both are agreed. Teachers and officers, likewise, co-operate more effectively when they have a common and intelligently conceived purpose.

General Aims of Religious Education for the Middle Adolescent

The religious education of the middle adolescent should be directly associated with the training and instruction given in public-school education. The development of an effective program of religion for this age group requires that the leaders in religious education have a thorough and sympathetic understanding of the purposes and aims of public education as well as those of religious education.

Aims of secondary education.—The statement of aims of secondary education adopted by the North Central Association of Colleges is representative of the aims accepted by the leaders of public-school education. Leaders of religious education should be familiar both with the content of these aims and the methods employed in training the average teacher in the practical use of them.

The ultimate aim stated in terms of *dispositions* and *abilities* may be summarized as follows:

(1) To maintain health and physical fitness.
(2) To use leisure time in right ways.
(3) To engage successfully in vocational activities.
(4) To sustain successfully certain definite social relationships such as civic, domestic, community and the like. . . .

The immediate aims, those which guide in the selection of means, in the choice of method, and in determining school organization, need to be stated clearly and in detail. Ultimate aims are stated in terms of dispositions and abilities, while the immediate aims are thought of in terms of acquiring and developing activities which are effective in realizing these traits of character.

The immediate aims may be summarized as follows:

(1) Acquiring fruitful knowledge
  (*a*) Preparatory to acquiring other knowledge.
  (*b*) Knowledge which functions directly in developing abilities.
  (*c*) Knowledge which is useful in control of life situations.
(2) Development of attitudes, interests, motives, ideals, and appreciations.
(3) Development of definite mental techniques in memory, judgment, imagination, and the like.
(4) Acquiring right habits and useful skills.[1]

Emphasis upon character education.—In recent years marked emphasis has been placed upon the development of character. The most progressive schools are giving character education either formally, in a direct specific course, or incidentally and indirectly through the regular studies, such as literature, history, or citizenship training courses.

One of the most suggestive of the general plans for this work is that of the *Iowa Plan of Character Education Methods*, by E. D. Starbuck *et al.* This work is based upon life situations for which preparation on the part of the individual is demanded. These objectives are: Preparation for health; preparation for life in the group; preparation for civic relations; preparation for industrial and economic relations; preparation for a vocation; preparation for parenthood and family life; the mastery of tradition; preparation for appreciation of beauty; preparation for the right use of leisure time; preparation for reverence; preparation for creative

[1] Proceedings of the North Central Association of Colleges and Secondary Schools, pp. 34–35, 1923.

activity.[2] It is claimed that the practical fulfillment of the moral law is possible through the establishment of these main attitudes as the character traits of the individual.

Many schools are now making regular reports in some form on the character rating of the pupils, including such character traits as co-operation, dependability, courtesy, responsibility, and the like. In some cases the teachers rate the pupils; in others the pupils make their own ratings.[3] It is interesting to note that on the part of many pupils there is as keen interest in character records as in the grades for subjects. They do not always attach so much value to them, however, for the character ratings now do not affect school credits for graduation.

In some schools, citizenship grade cards are given for good deportment and merits may be earned for service rendered in the general administration of the school policies. The pupils are interested in these as records of personal rating.

Aims of the International Council of Religious Education.—The aims of religious education for young people, formulated by the Sunday School Council of Evangelical Denominations and later revised and adopted by the International Council of Religious Education are listed as follows:

1. The acceptance of Jesus Christ as a personal Saviour and Lord.

2. The testing of his earlier Christian ideals in the

[2] *Character Education Methods*, The Iowa Plan, pp. 6–8, Character Education Institution, Chevy Chase, Washington, D. C., 1922.

[3] For a rating scale that includes religion as an essential element in character, consult *Character Rating Chart* for junior high school boys, by Norman E. Richardson, Presbyterian Theological Seminary, Chicago.

light of his enlarging experiences and the consequent adjustments of his life choices and conduct.

3. The expression of the rapidly developing social consciousness through the home, church, and community.

4. The development of initiative, responsibility, and self-expression in Christian service.

5. A knowledge of Christian principles in choosing a life-work or vocation.

6. The realization of opportunities for life-work that are open in the field of full-time Christian callings.[4]

Particularized Aims in Religious Education

The aims of religious education, considered in *general* terms, may be thought of as well-rounded character, functioning in all relationships, social, economic, vocational, civic. Such a statement of aim becomes distinctly Christian, when there is added as the supreme motive loyalty to God as revealed in Jesus Christ, including the recognition of self as a colaborer with God, in building his kingdom on earth.

It is not sufficient that the leader of the middle adolescent youth be familiar with the general aims of secondary religious education. He should have in mind also the specific, specialized aims which indicate the direction and degree of religious development desired and expected of this age group. The following are some of those generally regarded as fundamental and essential in developing Christian personality.

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[4] *Minutes of the Sunday School Council of Evangelical Denominations*, 1917, p. 45. Educational Bulletin, No. 2, April, 1923. International Council of Religious Education. (It is to be noted that this statement was formulated several years ago.)

(1). *Devout Christian faith expressed in loyalty to God.* The religious development of an individual should produce in him a progressive realization of an intelligent desire and the ability to give his supreme loyalty to God as his Creator and as the Father of mankind. This is the first commandment.

Middle adolescence is the time when there is special need of developing a sound religious faith in God. To clear away the doubts is a timely achievement. The middle adolescent youth claims the right to question everything, to weigh and consider, and reach his own conclusions. There is urgent need of intelligent, sympathetic guidance of youth into a firm theistic belief. Many youths never come through this period of storm and stress with a vital faith in God. For lack of guidance, they are left in calamitous intellectual unrest. George Eliot is one of the most tragic and most familiar examples of a soul shipwrecked in youth on the rocks of religious doubt. Robert Browning might have had the same fate had there been no lodestar to guide him in his yearning after God.

(2). *Recognition of Jesus as the Christ.* The development of a personal Christian faith should provide for the progressive realization of the disposition and ability to recognize oneself as being a disciple of Jesus Christ and to witness to the fact of this relationship. For Jesus Christ is God revealed in man.

The very heart and center of the goal of religious education for this age level is to lead the middle adolescent youth to the acceptance of Jesus Christ as Saviour, Lord, and Master. There should be developed an increasing appreciation of and devotion

to the ideals and standards of Christian conduct and Christian character as revealed in the life and teaching of Jesus. The boys and girls, through development and training, should come to an appreciation of the privilege of assuming full obligation of Christian discipleship. They should come to feel themselves individually responsible as loyal champions for the cause of Christ, in his world program.

(3). *Personal beliefs consistent with the best theological thinking of the church.* It is expected that one should develop intelligent appreciation and understanding of the fundamental beliefs or doctrines set forth by the best contemporaneous, theological thinking of the church. Loyalty to a group involves intellectual assent to the common intellectual standards or tenets of the group. Group loyalty is not shown by deeds alone. The leaders of religious education for the most part, have not placed enough emphasis, with the boys and girls of high-school age, upon the value of sharing in a lofty system of thought. While they may not be interested in difficult philosophical theories and abstract doctrinal issues, they may arrive at substantial and clear reasons for their faith. It is no mark of a Christian to be an intellectual weather vane.

(4). *Fellowship with the followers of Christ.* There should be developed the ability and disposition to enjoy the social fellowship of those who hold this loyalty and devotion to Jesus Christ, and a desire to achieve social recognition and approval as a member within this group. Many advantages are enjoyed in Christian fellowship. The spirit of domination and autocratic rule is eliminated. Everyone

is personally interested in and personally devoted to the common cause. The spirit of good fellowship and good will prevails because there is no artificial feeling of superiority or inferiority among the members. Fellowship with Christian followers becomes a source of spiritual strength, as there is developed a sense of responsibility for mutual helpfulness and encouragement among the members. Appreciation of the membership in such a group makes a strong appeal to the middle adolescent youth.

(5). *Intelligent appreciation of the Bible, sacred art, and other manifestations of the Christian spirit.* As a result of their religious training, young people should realize an intelligent desire for, and the skill in using the available means for spiritual development. A knowledge of the Bible and other sacred literature, and of inspiring art, helps to create a taste for truth, beauty, and goodness. The good, the true, and the beautiful call out the best in one. Intellectual interests powerfully affect habits of conduct and behavior. At this period of storm and stress the middle adolescent should learn how to lay hold on the Word of God. He should catch his highest inspiration from those who have realized God in their experience.

(6). *Interest and skill in the use of the ceremonials, materials, and modes of worship.* Worship lies at the very heart of one's religious life. Its chief purpose is to clarify religious beliefs, to intensify religious sentiments and to help these beliefs and sentiments to carry over into conduct. There have been developed in rituals of different denominations a great variety of ceremonials, materials, methods, and forms of worship. There should be realized in the middle adolescent youth the disposition and

ability to make proper use of these accredited materials and modes of public and private worship.

(7). *Responsibility for Christian stewardship.* In a well-rounded Christian character there should be included the disposition and ability, as a steward of God, to make contributions of money, talent, time, and energy to the service program of organized Christianity. The broader and newer conception of stewardship is to be understood to mean the control, direction, and use of one's possessions, whether money or talents, for the promotion of well-being and general good will among men. Boys and girls should be trained to make a careful budget of their time, talents, and money. They should learn that there are some things which riches cannot buy—friends, culture, a good name, and character.

All these may be achieved as moral and spiritual characteristics. They include the more intangible, subjective qualities of character for which one must strive. One of the most difficult lessons to learn is the ability to use, in service, these more intangible possessions. The influence of a cheery disposition encourages and inspires. Knowledge can be generously shared; skill can be used for the pleasure of others. These finer character traits inspire emulation. The spirit of good will is one of the most important contributions to the welfare of humanity.

To-day, loyalty to the kingdom of God means the spirit of unfailing love toward one's associates, friends, and to all mankind. This calls for a sympathetic attitude toward all God's people. The middle adolescent youth is naturally altruistic. He needs to learn how to do his utmost in helping to establish and maintain programs of social welfare and civic

betterment. It is his Christian duty to become effective in propagating social righteousness and well-being. He should learn that tolerance, patience, courage, fairness, and the like are fundamental elements in a strong character. They are necessary in any co-operative service with his fellows. Boys and girls of this period who are being trained effectively in religious education will develop interest in and devotion to the general social service program of the church.

(8). *Christian ideals in daily living.* The disposition and ability to control everyday conduct so that it will be in keeping with the moral ideals accredited by the Christian religion is also a distinct challenge. This problem, to-day, is not an easy one. In the actual practice of Christian living, one experiences conflicts in interest and behavior. Different principles, motives and standards of conduct prevail among different social groups. For example, the most commonly recognized standard by which success is measured in the industrial and economic world is the accumulation of great wealth. The ruling motive in much of the industrial, commercial, and economic thinking, to-day, is financial profit. The middle adolescent youth should come to see life as a spiritual adventure. It is the quality of his everyday conduct that reveals the extent to which motives have come under the sway of high ideals. There is a challenge to control behavior so that it will be the incarnation of truthfulness, kindness, generosity, and sincerity. He should learn that when solving conflicting interests, and training his moral judgment and ethical insight he is taking long strides toward the goal of religious education.

(9). *Interest in propagation of the Christian faith.* There should be developed in youth a vital interest in the missionary and evangelistic programs of the church. A vital, personal faith tends to propagate itself. It is natural to share that which is considered to be of value. To be a real Christian is to be an evangelist and a missionary.

Additional Specialized Aims

The nine particular aims listed above are closely identified with the historic development of the Christian faith. The present-day emphasis upon conduct makes it advisable for the teacher to keep in mind the various ways in which the above values are reflected in the quality of everyday experience and behavior. The major factors and relationships in living the abundant life need to be noted. It is a distinct function of religion to help individuals to control conduct in every kind of life situation.

For specialized aims to be effective three factors must be considered: (1) one's native equipment; (2) the nature of the stimuli constituting one's environment; (3) and the nature of the response to these stimuli. The definite results derived from these aims may be stated in terms of dispositions and abilities. The specific elements of the specialized aims may be grouped according to three "major centers of organization"—first, knowledge; second, attitudes, appreciations, ideals, and motives; third, habits and skills.

The following list of specialized aims as well as the preceding list, has been suggested by Dr. Norman E. Richardson and other leaders who have collaborated with him in building a church-centered pro-

gram for youth. Detailed analysis of the specialized aims is impossible in this text. Where religious motives are well established they tend to express themselves in the following ways:

(1) *Physical health and fitness.* The disposition and ability to maintain physical health and fitness is a natural expression of the Christian faith. Good health is necessary to the complete expression of a full and abundant Christian life. Religion should sanction good health. It prohibits activities that are physically harmful. The middle adolescent is in need of wise counsel and careful direction in developing the desire for and appreciation of the best physical habits. Special suggestions of the importance and the needs for training in health habits are discussed in Chapter XV.

(2) *Mental health, strength, and alertness.* The period of middle adolescence is the age when mental soundness and alertness are particularly needed. Clean thoughts, wholesome tastes and appreciations, and correct habits of thinking, freedom from unhealthy introspection are of great value in determining the moral life of youth. In the midst of a multitude of interests, there is danger of superficiality and flightiness. In the midst of a confusion of standards, intellectual honesty is not easily achieved. Where there are ease and luxury, the severe discipline needed to develop mental efficiency is apt to be avoided. The boys and girls should be trained to value the marvelous powers of intellect and the possible scientific and philosophical achievements that are destined to mark the new age. Consecrated ignorance or dullness of mind is no mark of a modern Christian.

(3) *Adjustment to social group customs and social standards.* The middle adolescent meets many difficulties in his adjustment to the social customs and conventions of his particular group. To harmonize the part he is to play in his group with the ideal standards of Christian conduct is often a serious problem.

Youth is suggestible with reference to his social environment. He reacts readily to the suggestions of associates and friends. It is therefore important that he formulate sound principles of personal conduct so that his daily life will harmonize with his profession of religious faith. A life of moral integrity free from duplicity or insincerity should be a conscious and definite objective.

(4) *Obligations and responsibilities for right family relationships.* Interest in family life is becoming increasingly keen with the middle adolescent group. The subject of sex is inherently, unavoidably interesting. While a large number of boys and girls are looking forward to college and future careers, it is safe to say that all expect sometime to have homes and families. The permanent, adult standards of home life which these boys and girls will hold depend in large measure on the training given them during this period. The prevalence of unwholesome suggestion found in commercialized amusements makes this a particularly critical problem.

(5) *Meeting civic responsibilities.* How to meet the responsibilities and privileges of Christian citizenship is one of the important aims for training during this age. The middle adolescent youth is confronted with the problem of proper adjustment to his neighborhood, his community, his state, and his

nation. Already he is meeting the practical problems of good government. These boys and girls are the government of to-morrow. The kind of civic instruction and training given them will determine largely how they will fulfill their civic and political duties during adulthood.

(6) *Interest in world friendship.* The world is rapidly becoming a neighborhood. Owing to the scientific discoveries and inventions, space has been almost eliminated and means for communication have made every person a next-door neighbor to every other person. Social and economic interdependence has expanded to include all races and nations. If youth is to meet his wider social responsibilities efficiently, he should cultivate the disposition and ability to maintain *world-wide* friendly relationships.

In the school and on the street these boys and girls meet face to face the boys and girls from other races and other countries. They share the same opportunities and have the same problems and difficulties. If they are to appreciate and help build a world-wide Christian brotherhood, then they should be given the instruction and training that will help them meet concrete situations in the spirit of the new world-order. Religion should be a vital factor within this group of relationships.

(7) *Maintenance of right economic and business relations.* The youth of to-day is met by vexing problems of right economic and business relationships. He frequently encounters profession at variance with actual practice. The middle adolescent needs a religiously motivated appreciation of property values, the value of labor, of money, of per-

sonal talents, time and skills, and his responsibility for the proper use of them in the service of mankind. Standards of conduct in the business world, as well as in social relations, are perplexing and confusing to those who catch their first serious view of the world. Standards of success often seem sordid and unsocial. There is needed the development of essentially Christian motives and sentiments in measuring economic success.

(8) *Vocational interests.* With the middle adolescent the desire to realize the highest vocational ideals is a compelling motive. The growing complexity and specialization of the economic and professional world to-day make the problem of selecting a vocation and securing guidance and direction in training for it unusually difficult. It is necessary that the youth acquire an understanding of his own vocational interests, abilities, and talents and also the opportunities and possibilities for success in the chosen vocation. Religion that does not function vocationally is defective.

(9) *Interest in recreational and leisure-time activities.* With the shortening of the hours of labor and the multiplied opportunities for unprofitable amusements, the problem of leisure-time activities has become one for serious consideration. There is need not only for training in habits of relaxation and recreational skills but in serviceable avocational pursuits as well. This opens a wide field for both individual development and service to others. Most of the service rendered the church and various other social and welfare agencies may be classed as avocational. It is important, therefore, that the boys and girls cultivate personal talents and learn the supreme

joy of specialized service rendered. Avocational service, in the name of Christ, may be the best recreation, and afford a balanced program of living.

(10) *Æsthetic appreciation.* Beauty makes a strong appeal to the middle adolescent mind. Æsthetic appreciation has great religious value. Without it the appeal of services of public worship would be greatly limited. But the commercialization and the degradation of art and the prevalence of low æsthetic ideals constitute a serious problem. Youth who are surrounded by jazz, artificiality and superficiality need the help of religion to develop refined æsthetic taste.

Problems

1. Compare the general statement of the aims of the program of religious education with that of the specialized age group. Indicate the chief differences.

2. Compare the aims of public-school education with those of religious education.

3. Indicate what steps should be taken to develop in the middle adolescent the several dispositions and abilities included in the specialized aims.

4. List several respects in which the religious character of youth as you know it could be improved. Set down the knowledge he would need to secure and the attitudes he would need to maintain. Then write out a plan for teaching him the knowledges and attitudes, and list the experiences through which one would have to guide him in order that he might form the proper habits.

5. How does ethical culture differ from religious education?

6. What specific aims characterize religious education from the Christian viewpoint?

7. List four things which the church must do in order

to meet the responsibility for an adequate program of training in religious education for middle adolescents.

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PART II
THE PUPIL

CHAPTER III

PHYSICAL TRAITS

THERE is little difficulty in noting the great physical differences between children and adults. The striking characteristics of form and proportion of the parts of the body are obvious. Differences in size, height, weight, and features, familiar to everyone, occur not only between children and adults, but also among children in various stages of growth.

Growth an inherent characteristic.—These differences are due to changes that take place in the process of growth. They are the result of forces that are characteristic of all living organisms. Growth is continuous from birth until the maturity of all the organs and functions of the body. It causes new conditions of living and demands readjustment on the part of the organism to meet them. It thus necessitates a constant "state of change." The miracle of growth in children and youth is taking place before one every day. Beginning with a single cell, all increase in the size of the individual organism is the result of two processes: (1) the increase in the number of cells and (2) the enlargement of the cells. The first manifestation of this force, the enlargement or the increase in the size of the organism, is usually referred to as *growth* of parts; while the progressive maturing of the structure and function[1] is called physical *development.*

[1] Kirkpatrick, E. A. *Fundamentals of Child Study,* Chapter III. The Macmillan Company, 1917. Reprinted by permission.

Growth and Development

The terms "growth" and "development" are often used interchangeably. This is due probably to the fact that the two processes take place concurrently. They are very different in meaning, however. Frequently there is little or no connection between the two processes.

The terms contrasted.—The term "growth" is used to designate both the increase in size of the parts of the organisms, and also the changes in the size and shape of the body as a whole. "Development," on the other hand, is the term which refers to a modified condition of the cells of the body, due to changes in the character of the cells themselves and to the connections between them. When it is used to refer to the increase in size of parts due to exercise, it implies changes in the *quality* of the parts. It is of special interest to note that, while the nerve cells of the body do not grow through exercise as do the muscles, they have greater capacity for development. The actual *growth* in the *size* of the brain from birth, for example, is very rapid, it being as nearly complete at about six years as are the muscles at about seventeen years.

Additional growth of the brain becomes a matter of growth of the fibers connecting the cells with each other. When the parts are thus brought into harmonious relation with each other there is perfected a mechanism by means of which unity of thought and action is made possible. It is generally agreed by students that the organism reacts in an essentially unified fashion, and therefore a person can profit by varied and rich experiences only according to the

number and perfection of these connecting and associating fibers.

Of all structures to be found in the animal creation the mechanism of the human body is the most complex. Through it innumerable shades of feeling and varieties of thought may be reflected. All manner of likes and dislikes, moods and fancies, purposes and ambitions, may be experienced.

Data as to Growth

From measurements of many thousands of children of both sexes, taken by competent investigators and giving exact data concerning growth, some fundamental principles in accordance with which the process of growth takes place from childhood to maturity have been deduced. The following are some of the more basic and fundamental.

The rate of growth decreases with age until about the twenty-third year, varying directly with the *metabolism* of the organism, that is, those changes occurring in the body with the process of assimilation of food. *Variation* in the rate of growth is to be found, not only between organs, but also in the same organ at different times. Periods of acceleration are often followed by periods of retardation or rest so that growth may be said to follow a law of rhythm, a period of pause, when one feels a "sense of power," alternating with one of acceleration marked by "lassitude often misnamed laziness."[2] Many *retardations* and *accelerations* are found in both the organism as a whole and in the individual parts.

[2] Richardson, Norman E., *Religious Education of Adolescents.* page 19. The Abingdon Press, 1918.

Growth seasonal.—This law of rhythm applies also to the seasonal growth of the body. There is rapid increase in weight during the fall while increase in height occurs in the spring and early summer. During the winter period growth is usually slow. The early period of acceleration lasts from birth to the end of the third or fourth year. The later period begins about the tenth or twelfth to the fifteenth or sixteenth year and continues throughout adolescence. It is slightly earlier in girls than in boys. This condition may account in part, for changes in disposition and general capability.

Maturity in growth and development.—Because of this irregular growth, it often happens that there will be in any group of adolescent boys and girls of the same chronological age, those who are immature, those maturing, and still others who are mature. Because of this fact, proper care and feeding of youth becomes an important problem. It requires intelligent handling to prevent overtaxing the physical strength and to supply growth energy to all parts of the body.

Maturity in growth and development is indicated by two easily recognized characteristics. One of these has to do with height, weight, and expansion of chest girth. The second is evidenced by (*a*) the hardening of the bones, (*b*) the degrees of dentition, (*c*) the relative proportion of parts of the body, and (*d*) the degree of sexual maturity.

The most practical and best-known criterion of the general health and vigor of the body is the relation of weight, height, and chest girth. Health and vigor do not depend upon size or stature. The tallest and heaviest youth often lacks the power of endurance.

If there is unequal development in height, weight, and chest girth, the proportions of the body at different ages will be different. This would necessarily affect the vigor of the organism.

Order of growth.—The order of growth is a most important factor. The length of trunk and legs bears a definite ratio to girth of chest both in depth and breadth. For example, accompanying growth, there are simultaneously a lengthening of the trunk of the body and an increase in the chest girth which provides more room for the vital organs and makes possible increased health and vigor.

It is not a difficult matter to disturb both the symmetry of the body and the equilibrium of its functions. For example, all parts of the body share in the gain in size and strength from systematic exercise of certain muscles. The internal organs, such as the heart and lungs, likewise, are affected by the exercise of other organs. There is the very close relation between all parts of the body so that when one part is affected the whole body is influenced.

Not infrequently extreme specialization in some form of exercise results in death or ill health. The story is told that a man by developing his muscles so that he could lift three thousand pounds died from nervous exhaustion. To overdevelop any one part of the body is injurious in that the harmonious development of the entire body is hindered.

For children and youth to be given any form of training or kind of experience, whether it be physical, mental, social, or religious, which will not be needed until some remote, later period, is questionable. To a considerable extent it will be interfering with the

natural order of development. For this reason, any form of specialization during the period of growth and development should be based upon scientifically proven data relative to the natural order in which the nerve and muscle centers grow and develop.

Motor ability dependent upon co-ordination of muscles.—In muscular ability, the harmonious working of all the muscles in any given movement is a more important factor than the degree of development of one particular muscle. Skill in movement becomes, then, more a matter of nervous connections than of muscular strength. An athletic coach, addressing his boys, remarked that all of them needed to "tie up their bodies to their brains"; that they couldn't expect to win a game by mere "brute strength and awkwardness." Men who are properly trained to handle heavy weights are able to do so quickly and easily without undue strain of nervous exhaustion. Skill in muscular control is acquired.

Growth in boys and girls fifteen to seventeen years of age.—The senior high-school age is one of rapid development and relatively slow growth. The physical characteristics of this period are marked. Girls, as a rule, have attained their full height and nearly adult weight. The boys, however, continue for two or three years longer to gain in both respects, though at a greatly reduced rate. The most rapid increase in the weight of boys occurs at about sixteen years, while with girls it begins two or three years earlier. On an average, girls are heavier than boys from thirteen to fifteen years, but boys are heavier at all other times. There is equally wide variation in height between boys and girls and between members of the same sex.

Increase in height of the body is very irregular. It results from an irregular growth of parts. Until the age of fifteen, there is a more rapid growth of the legs than of the trunk. After fifteen, there is an increase of about 25 per cent in the growth of the trunk but only about half as much in that of the legs. There is wide variation in the standing and sitting height of individuals from birth to maturity. In the infant, the ratio is about two thirds to three fourths of the length of the body. At fifteen to sixteen, it has fallen to 51 per cent, while in the adult it is about 53 per cent, though it varies considerably among individuals.

Increase in the muscular system.—The growth of the muscular system increases rapidly not only in size and weight but also in solidity and power. There seems to be a period of accelerated growth of the larger muscles of the upper leg and arm about the sixteenth year, and an increase in the gripping strength of the hands. This growth is accompanied by an increase in efficiency. A noticeable trait at this time is the ease with which fatigue is reached. It is generally agreed that this condition is the result of changes in the motor nerve centers.

During this period of growth, there is increasing complexity throughout the nervous system. The sensory centers mature first. This is followed by the maturity of motor centers. The connections of these centers result in a set and permanent modification of the entire nervous structure. The nervous system forms no exception to the rule of growth by parts in a regular and orderly succession. The growth of the brain, for example, is practically complete and the sensory and motor areas are fully

matured. Any additions to or changes in the brain structure are in the association areas. Suitable growth and development of the lower centers affect directly the proper development of the higher.

Growth of the internal and vital organs.—The modifications in the internal and vital organs of the body also are indicative of the changes in growth and development. There is a marked acceleration in lung capacity at sixteen. In a particular individual, these accelerations may come a year earlier or later than is usual.

The difference in the increase of lung capacity between boys and girls is very noticeable. In the boy the capacity doubles between eleven and sixteen years, while in the girl the increase is far less and very irregular. The statistics indicate that dull pupils have a smaller lung capacity than bright ones. The mental, moral, and even religious, as well as the physical well-being of many weak and backward boys and girls would be materially benefited probably by increased vital capacity.

The circulatory system shows the same evidences of growth by parts and the rule of rhythm. The heart in both sexes increases greatly in capacity, the gain amounting to about 60 per cent. It bears a larger proportion to the weight of the whole body at this period than at any other time because of the increase of much new material added to the walls of the heart. The blood pressure rises considerably because of irregular growth of the arteries. The quality of the blood is greatly affected by the secretions of the various glands—partly by the sexual glands and partly by the thyroid and other ductless glands, exercising thereby a characteristic influence

upon the entire organism and indeed upon the personality of the individual.

The Endocrine Glands and Their Effect on Health

Glands are of two kinds—those with ducts or tubes and those without. From recent experiments and study, it is agreed that the internal glands of the body affect materially the growth and development of the individual.

The ductless glands.—Most people are familiar with the work of the glands with ducts such as the liver, pancreas, kidneys, the tear glands, and those secreting saliva. The work of the ductless or the endocrine glands, however, is more difficult to understand, as they empty the secretions directly into the blood stream. It has been discovered, however, that the effect of the secretions from the glands tends to check or stimulate the growth of hair, skin, bone, and muscle and even to affect body fat. They likewise increase or decrease the flow of digestive juices, relax or contract the muscles of the viscera, check or stimulate heart action and breathing, and materially disturb the entire nervous mechanism.

The principal group of the ductless or endocrine glands are the thyroid, the sex, the adrenal, and the pituitary.

The thyroid gland.—Probably the most important of the ductless glands is the thyroid, as it affects the growth of the entire body. Absence of this gland, or lack of normal secretions from it, causes the person to become physically undersized and mentally feeble-minded or idiotic. The thyroid gland is closely related to all of the endocrine glands, espe-

cially the parathyroid, the thymus, the gonads, adrenals, and pituitary. There are four parathyroid glands situated near the thyroid. These aid in regulating the calcium metabolism of the body. The thymus glands affect the growth and activities of the essential sexual organs in childhood and usually disappear about the period of puberty.

The adrenal glands.—The adrenal glands are intimately associated with the sympathetic nervous system and affect most of the organs of the body. It has been found that through exercise of these glands the lungs are stimulated, the liver is made to discharge more sugar into the blood, thus producing extra energy; the circulation is stimulated; and there is a rise in the blood pressure. To a great extent they influence the enthusiasm of the individual.

The pituitary glands.—At the base of the brain are found the pituitary glands. The influence of these glands is evidenced in their effect upon the circulatory system, the intestines, bladder, the growth of the bones, and the development of the sex glands. It is claimed that misconduct on the part of adolescents may often be traced to some disorders of these glands.

The sex glands.—The sex glands, or the gonads, are the reproductive glands and are those directly related to the preservation of the race. In addition to this function, these glands have an internal secretion which produces definite changes in the youth. This result is especially manifested about the period of middle adolescence. Evidence is shown in the change of voice, the growth of hair upon the face of the boy, and the growth of the breasts, the

widening of the pelvic bones and the heightened voice quality of the girl.

If the middle adolescent youth is to develop safe and sound habits of Christian character, it is important that he be given intelligent training and guidance during this period until these internal secretions from these glands have become natural and normal in their mature activities.

Sex development.—There is no more important phase of physiological study than that of sexual growth and maturity at this period. The years preceding have been noticeably those of marked unfolding of the sex capacities. In both boys and girls, the organs directly concerned with the reproduction of the species begin now a slow but steady ripening which continues practically throughout the whole period of the teens. There is an increase in size, modification of form, and development of power and capacity which culminates at maturity in their perfect fitness to exercise their special functions. During middle adolescence the development proceeds on much more stable lines, however, than in younger boys and girls.

It is presumed that long before the boys and girls enter the senior high school they will have received at *home* instruction in certain sex problems. Further sex instruction is imperative, however. Every boy and girl before leaving grammar school or the junior high school, at whatever age, should receive full, wholesome, and satisfying information concerning the physiology of sex and the existence of venereal diseases. They should be instructed concerning the modes of infection from disease, its prevention, and the necessity of treatment, if infection occurs.

The social and health significance of prostitution should be presented to boys and girls, without exaggeration and without morbid stress. Emphasis should be placed upon its effect upon the wholesome and healthy development of a strong body no less than upon character. Every effort should be made to avoid the least trace of sentimentality or of evasion. This instruction can be given often through school subjects, such as general hygiene, the biological courses, through literature, the drama, and personal friends and heroes. In this way it is possible to develop high sex ideals. Plenty of outdoor exercise and a busy, interesting life provide the best safeguard against bad sex thoughts and habits.

It is of the greatest importance that the process of sexual growth be completed naturally and normally. It should not be retarded by hardships and privations nor hastened by excessive excitement and premature social experiences which normally belong to the adult stage.

The health of pupils at this period.—The condition of pupils during these years described by the phrase "unstable equilibrium" demands most careful consideration. Beginning about the sixteenth year in the girl and a little later perhaps in the boy, there is a decrease in power of endurance and resistance to disease. It often happens that boys and girls, vigorous and exuberant, imagine they have a superabundance of strength and endurance. Voluntarily, they do excessive work and endure extreme hardships. But the effects are more serious than at any other period, if the difficulties are not overcome. There is often a state of debility which will result in a weakened condition or illness if there is much over-

strain. This may result in a permanent disability or low vitality. The tissues are maturing and hardening at this period, but they do not have the toughness of later years.

The high rate of sickness and death among army recruits of middle adolescence, during hard campaigns, indicates the inability of youth to meet too great hardships and strain at this time. Statistics on the mortality and morbidity of girls indicate that there is slow increase in the death rate of girls until about seventeen or eighteen, when there is frequently a sudden rise. According to Havelock Ellis, the constitutional vitality of women is greater at all ages, except in youth, than that of men. It thus becomes a natural question whether or not the wrong training or conditions of life may not account for this higher death rate at this period.

It is not yet scientifically proved that the period of greatest health and vigor and the greatest power of resistance to disease parallel the years of lowest death rate. Some of the tables of morbidity indicate that the amount of sickness declines during the years of fifteen and sixteen and begins during the seventeenth year to rise again. A practical conclusion one may reach with regard to health conditions is that fatal results from defects or disease are most likely to occur at the time when the body is weakest.

Cause of unstable health conditions.—To the appetite of boys and girls may be ascribed some of the chief causes for unstable health conditions. The appetite is capricious and rarely controlled. Likes and dislikes are strong and not always well balanced by a strong will. Foods that are disliked are literally loathed, the very thought of them being enough to

cause a shudder. Fat meats often cause extreme nausea. Pastry, cake, confectionery, all kinds of sweets are eagerly sought after. The appetite for candy is practically uncontrollable in some cases. This is evidenced by the tendency of high-school pupils to lunch on bonbons, a chocolate sundae, or some choice sweet.

This is an age of intense craving for whatever will stimulate the palate, stir the emotions, and excite the mind and so produce the desired *thrill* of the moment. The idea of moderation rarely enters into their plans or experiences. These boys and girls are particularly subject to intemperance in its many forms. Self-indulgence along several lines is not uncommon. It is a period of trying out or testing, as it were. Indulgences in narcotics, alcohol, or tobacco date from this period, and secret vices make a subtle appeal. With each indulgence any of these habits becomes increasingly more difficult to resist.

Through nervous excitement and overstrain, the physical strength may become overtaxed. It is no wonder that girls often become pale, anaemic, and listless, and boys irritable, quarrelsome, and hard to please. Boys and girls recover, however, or "outgrow the disease" because of the unusual energy and vigor of the body, the strong flow of good red blood through their veins, and their very brightness and buoyancy.

Physical readjustment.—From a physiological point of view, the years fifteen, sixteen, and seventeen are particularly important. At this time the readjustment of the entire organism is taking place. following the rapid, uneven growth of the preceding period. Permanent physical habits and conditions

are being determined. There is a new sense of strength and energy and a new interest awakened in motion and sensation. The consciousness of these new passions and new powers becomes, at times, overwhelming. By degrees, the whole body begins to round out toward its adult size. Ease and grace of form and of movement supplant the awkwardness of the preceding years. Dignity of carriage and the power of inhibition and control become natural and permanent habits.

Proper physical habits necessary.—The establishment of proper physical habits becomes one of the most vital questions with the youth of the senior high-school age. The assimilative processes and changes taking place in the body demand that the boy and girl at this time should receive plenty of wholesome food and at regular intervals. As far as possible, the craving of the capricious appetites should be controlled and a proper dietary established.

Every effort should be made to interest both sexes in athletic sports of some kind. Outdoor sports such as tennis, ball playing, hiking, swimming and riding are important. They are valuable not only for the health of the body but for health of mind as well. There is no better "counteractive" to brooding and to undue interest in sex matters. Bad posture habits, the result probably of unequal muscular development, should be guarded against by "setting up" exercises and careful attention to the manner of standing, sitting, and walking. The habit of enduring physical hardships, sleeping in cool or cold rooms, the cold bath followed by a few moments of vigorous exercise and hard rubbing should be encouraged.

Standard measures aid.—A major objective of

education is fullness of life, health, vigor, joy, and efficiency. To secure these, there must be the normal growth and development of all parts of the body into one symmetrical, well-balanced organism. One of the first needs, then, of the individual, is a well-grown body with healthy, well-matured parts. We are beginning to learn that the old maxim, "A strong body for a strong mind," though a homely one, is a literal truth. A strong body that is well nourished by proper food, air, and sleep and that is well trained and hardened by proper work and play helps to make possible the free expression of the mind. There cannot be free expression and play of the imagination, a vivid, accurate, rapid memory, cool, sound judgment, or broad and liberal sympathies, if the sense organs are deranged or if the body is weak, badly nourished, untrained, or diseased.

Boys and girls should form the habit of keeping, regularly, a record of their physical conditions, by comparison with charts of standard measures. The accompanying charts on the relative height and weight of boys and girls at respective ages, by Dr. Thomas Woods, are generally recognized and accepted.

Height and Weight Table for Girls[3]

The standard or normal weight for a girl is found where the horizontal column opposite her height crosses the vertical column under her age. Illustration: The standard weight for a girl 61 inches high and 15 years old is 106 pounds.

Hght. In.	5 yrs.	6 yrs.	7 yrs.	8 yrs.	9 yrs.	10 yrs.	11 yrs.	12 yrs.	13 yrs.	14 yrs.	15 yrs.	16 yrs.	17 yrs.	18 yrs.
39	34	35	36											
40	36	37	38											
41	38	39	40											
42	40	41	42	43										
43	42	42	43	44										
44	44	45	45	46										
45	46	47	47	48	49									
46	48	48	49	50	51									
47	..	49	50	51	52	53								
48	..	51	52	53	54	55	56							
49	..	53	54	55	56	57	58							
50	..	..	56	57	58	59	60	61						
51	..	..	59	60	61	62	63	64						
52	..	..	62	63	64	65	66	67						
53	..	..	..	66	67	68	68	69	70					
54	..	..	..	68	69	70	71	72	73					
55	..	..	..	..	72	73	74	75	76	77				
56	..	..	..	..	76	77	78	79	80	81				
57	..	..	..	..	..	81	82	83	84	85	86			
58	..	..	..	..	..	85	86	87	88	89	90	91		
59	..	..	..	..	..	89	90	91	93	94	95	96	98	
60	..	..	..	..	..	..	94	95	97	99	100	102	104	106
61	..	..	..	..	..	..	96	101	102	104	106	108	109	111
62	..	..	..	..	..	..	104	106	107	109	111	113	114	115
63	..	..	..	..	..	..	109	111	112	113	115	117	118	119
64	..	..	..	..	..	..	..	115	117	118	119	120	121	122
65	..	..	..	..	..	..	..	117	119	120	122	123	124	125
66	..	..	..	..	..	..	..	119	121	122	124	126	127	128
67	..	..	..	..	..	..	..	..	124	126	127	128	129	130
68	..	..	..	..	..	..	..	..	126	128	130	132	133	134
69	..	..	..	..	..	..	..	..	129	131	133	135	136	137
70	..	..	..	..	..	..	..	..	..	134	136	138	139	140
71	..	..	..	..	..	..	..	..	..	138	140	142	143	144
72	..	..	..	..	..	..	..	..	..	..	145	147	148	149

About What a Girl Should Gain Each Month

Age 5 to 8...6 oz. Age 8 to 11...8 oz. Age 11 to 14...12 oz.
Age 14 to 16...8 oz. Age 16 to 18... 4 oz.

[3] The tables for girls and boys are prepared by Dr. Thomas D. Wood, Committee on Health Problems of National Council of Education. An individual should be weighed and measured without shoes and in only the usual indoor clothes.

Height and Weight Table for Boys

The standard or normal weight for a boy is found where the horizontal column opposite his height crosses the vertical column under his age. Illustration:—the standard weight for a boy 57 inches high and 13 years old is 84.

Hght. In.	5 yrs.	6 yrs.	7 yrs.	8 yrs.	9 yrs.	10 yrs.	11 yrs.	12 yrs.	13 yrs.	14 yrs.	15 yrs.	16 yrs.	17 yrs.	18 yrs.
39	35	36	37											
40	37	38	39											
41	39	40	41											
42	41	42	43	44										
43	43	44	45	46										
44	45	46	46	47										
45	47	47	48	48	49									
46	48	49	50	50	51									
47	..	51	52	52	53	54								
48	..	53	54	55	55	56	57							
49	..	55	56	57	58	58	59							
50	..	..	58	59	60	60	61	62						
51	..	..	60	61	62	63	64	65						
52	..	..	62	63	64	65	67	68						
53	..	..	..	66	67	68	69	70	71					
54	..	..	..	69	70	71	72	73	74					
55	..	..	..	..	73	74	75	76	77	78				
56	..	..	..	..	77	78	79	80	81	82				
57	..	..	..	..	..	81	82	83	84	85	86			
58	..	..	..	..	..	84	85	86	87	88	90	91		
59	..	..	..	..	..	87	88	89	90	92	94	96	97	
60	..	..	..	..	..	91	92	93	94	97	99	101	102	
61	..	..	..	..	..	..	95	97	99	102	104	106	108	110
62	..	..	..	..	..	..	100	102	104	106	109	111	113	116
63	..	..	..	..	..	..	105	107	109	111	114	115	117	119
64	..	..	..	..	..	..	..	113	115	117	118	119	120	122
65	..	..	..	..	..	..	..	..	120	122	123	124	125	126
66	..	..	..	..	..	..	..	..	125	126	127	128	129	130
67	..	..	..	..	..	..	..	..	130	131	132	133	134	135
68	..	..	..	..	..	..	..	..	134	135	136	137	138	139
69	..	..	..	..	..	..	..	..	138	139	140	141	142	143
70	..	..	..	..	..	..	..	..	..	142	144	145	146	147
71	..	..	..	..	..	..	..	..	..	147	149	150	151	152
72	..	..	..	..	..	..	..	..	..	152	154	155	156	157
73	..	..	..	..	..	..	..	..	..	157	159	160	161	162
74	..	..	..	..	..	..	..	..	..	162	164	165	166	167
75	..	..	..	..	..	..	..	..	..	..	169	170	171	172
76	..	..	..	..	..	..	..	..	..	..	174	175	176	177

About What a Boy Should Gain Each Month

Age 5 to 8...6 oz.
Age 8 to 12...8 oz.
Age 12 to 16...16 oz.
Age 16 to 18... 8 oz.

Boys should remove their coats. *Note:* The age is taken at the nearest birthday.

Relation between the body and the development of religious attitudes.—The body is not only the useful instrument of the intellect. It is the trained servant of the will to the extent that effective and efficient behavior becomes habitual and right ideals of self-control and of conduct become fixed and permanent. The body and the mind stand in most intimate relation in the development of moral standards and religious attitudes. An individual's character is reflected in his physical bearing, while his physical bearing reacts upon his conduct and character.

Certain postures of the body, tones of the voice, and facial expressions have been universally recognized as appropriate for the expression of religious feelings and religious attitudes. The physical expression of religious ideas tends in turn to produce the religious attitudes. The physical organs are a means of achieving the highest and holiest ideals and aspirations. These also may become the means of gratification of the lowest and basest of the passions.

It is possible for the body to become a pesthouse of temptations and wickedness. On the other hand, it may be a temple for the Holy Spirit. A strong body is a valuable asset as a means to the realization of life's highest ambitions, to the attainment of happiness, the development of efficiency, and to the promotion of social good will.

Problems

1. Doctor Pechstein states that prayer may come as one's response to a critical situation which, from past experience, one does not know how to handle or manage, such as some illness.

Work out the affirmative of this proposition: It is as possible to develop thankfulness for good health and prayerfulness to know of the ways of keeping it as it is to induce prayerfulness for relief when ill.

2. Job was tempted to curse God for his afflictions and die. It is well known that boys (and girls too) often bitterly resent physical defects and shortcomings. The religious teacher should be quick to discover those tender spots in the boy's self-esteem, and show him how God has provided him with compensations or possibly with means of removing his defects.

Write out a list of normal measurements for a boy of seventeen, against which he could check his physical assets and liabilities. Use the following traits. Add others if this list is not enough.

Height in inches: Weight in pounds: Chest expansion:

Grip of hands: right: left:

Heart beat after running 100 yards in [ ] seconds:

Best broad jump record: Number of teeth sound:

Perfection of eyesight: Perfection of hearing:

Sex maturity: Breadth of shoulders:

Development of muscles: Biceps: forearm:

Visceral and intestinal normality:

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CHAPTER IV

MENTAL TRAITS

A YOUNG high-school lad, a member of the senior class in one of the large city public-school systems, was giving no little trouble to both his family and the school authorities. He failed, again and again, to bring up the assigned lessons and to meet fully all the school requirements. On being questioned with regard to his difficulties, his final criticism was: "I just don't like that subject. I only have to go to the library and copy from a book two or three pages and hand it in. I want to do something that counts." An intelligent appreciation of the mental traits of the boys and girls of high-school age would preclude the assignment of such a task.

Middle adolescence is a time of seeing visions of endless possibilities and of dreaming dreams of future achievements. During these years the mental power is heavily taxed. It may well be called the *high-pressure* period. Excitability, surprises, contradictions, and general mental instability frequently prevail. Thoughts, personal opinions, judgments, inferences, are all being made anew. Neither authority nor tradition as such has a very strong hold upon the majority of them. The youth of this age must have "room to grow" in every way.

DEVELOPMENT OF THE SENSORY FUNCTIONS

All sensory experiences now take on a deeper and richer meaning. The nervous system becomes a

veritable harp with a thousand strings by which a new beauty and charm are seen in all objects of the external world. The world of nature affords abundant material for a consuming and absorbing interest. There is a heightened power of sensory discrimination.

The eye and the ear.—It is claimed that there is now an increased ability to discriminate colors and shades of color, and that these make a deeper and more abiding impression upon the mind of the boys and girls. The ear becomes more keenly sensitive to the finer distinctions in tone qualities, accent, harmony, and inflections. There is better appreciation of the harmony and concords of sounds.

The sense of taste.—In common with the other senses, there are new characteristics and striking features to be noted in the sense of taste. All of these frequently reflect the general attitude, and often the character of the youth. There is hunger for the highly spiced, highly flavored foods. Oftentimes attempts are made to alter one's taste, either through the influence of the example of others or because of an awakened sense of one's personal well-being.

The sense of smell.—The sense of smell presents no exception to these changes. There is a marked increase in power to detect differences in odors. A greater appreciation and delight is experienced from agreeable odors, and more disgust and nausea from disagreeable ones. This is the time when the highly perfumed toilet accessories are cherished, when memories are filled with ideas and ideals closely associated with the smell of foods or of flowers or perfumes. This is evidenced in the increased inter-

est in graduation memory books with collections of souvenirs and trophies treasured for their associations.

The sense of touch.—The sense of touch is characterized by a new keenness and delicacy. There is evidence of specially fine discrimination of this sense in the characteristic longing of girls for the finer qualities of lingerie, and the softer, finer fabrics of dress. There is a strong aversion to coarse clothing, to roughness of hands, and to hard surfaces.

Special senses keenly sensitive.—All the special senses become more keenly sensitive during these years. Because of a more vigorous mentality, the responses are on a higher mental level. They are more carefully adjusted and organized. They occasion deliberation as the sense impressions are carefully weighed and considered. The perceptions gained become more complex and correspondingly more weighted with meaning. There is established a general æsthetic "set of the mind." The responses made to the sensory stimuli become a significant index to the character of the individual's religious interest, for there is a vital and fundamental relation between æsthetic appreciation and worship.

Development of the Mental Processes

Under normal conditions, marked activity characterizes all mental processes.

Memory.—While there is a question as to whether the memory is as permanently retentive as during the earlier years, yet there is a very noticeable increase in the number and the complexity of memories, and in the systematic growth of these into a unified memory system. There is also increased

ability to keep vividly before one the connections and relations of all memory images with one another. This reflects not only the wide expansion of interests of the senior high-school youth but also it forecasts the development of judgment and reasoning which increasingly characterizes this period. It is not time for the mere memoriter plan of learning rules devoid of rich meaning, if, indeed, this were wise at any age. Any effort which overexercises sheer memory of meaningless symbols clogs instead of stimulates the mind.

Imagination.—The play of imagination is no less full of buoyancy, nor less exuberant and fertile. About the sixteenth year there is a steady increase in the control of imagery through reasoning and judgment. The imagination does its work within more settled and regular boundaries. The boys and girls who have plenty of objective interests indulge less in extravagances of fancy and idle daydreaming. This change is brought about not so much through repression as through intelligent and sympathetic direction. Thus the imagery becomes no less rich and varied but only more rational and practical. It conforms more nearly to what is within the boundaries of the real or the possible. Now there is the greatest development of the romantic imagination.

The boys and girls of this age face a new world, and a new life unfolds before them, limitless in opportunities and possibilities. They are full of the mere joy of living and the glorious hope of achievement. They grow impatient with the restraints of the cool and calculating judgments and the plodding humdrum routine of parents and teachers. They long for entire freedom. They rebel against formal

external control. This unrest and discontent may be attributed in a measure to the fact that the new experiences and imagery are crowding upon them so fast that they hinder the exercise of sound judgment and clear reason.

Judgment and reasoning.—The power of conception, judgment, and reasoning has been present in rudimentary form from the beginning, but there is developing at this time an increased appreciation of logical order and sequence. There is greater capacity to respond intelligently to the logical reasoning of others. Arguments and opinions are weighed.

Increased ability to measure quantity and space is noticeable at about the sixteenth year. Ability to estimate the number, size, and distance of objects is also marked. There is a keenly awakened interest in the tremendous distances of the heavenly bodies and their vast proportions and a peculiar fascination for the baffling problems and staggering questions which have challenged the thought and imagination of the sages. The intellect, feeling its own power, yearns with an intense longing for freedom and expansion. In forming judgments or deciding what is right or wrong, there is no longer a tendency to rely upon others but to reach independent and individual conclusions. However, it is not a period of sane logical reasoning, of cool calculating judgment, but of judgment tempered with feeling and emotion. Young people of this age demand the privilege of thinking things through for themselves and of making their own decisions through the process of independent judgment.

The minds of the senior high-school boys and girls do not dwell constantly upon this high level of in-

tellectual activity. They are often given to engaging in less serious, not to say trivial and commonplace thinking. They revel in the playing of jokes and pranks, pulling off stunts, and in teasing one another. They enjoy sports and games, and reading the latest or most popular and most sensational fiction. That there is a turning aside from the more serious and strenuous mental activities at times is fortunate, for otherwise intellectual indigestion, if not intellectual suicide, would result.

Development of Emotions

During middle adolescence the feelings and emotions undergo marked changes. It is a period of deepening and enriching the emotional life. The craving for intense personal experience even to the point of intoxication is one of the most striking characteristics of these boys and girls. From early infancy they have been experiencing all kinds of mental impressions and giving corresponding physical responses. Along with these, they have been experiencing anger, sorrow, or some other emotion. The accompanying emotional attitudes, however, have been of the simple feeling type of experience and have been lacking in the characteristics of the higher complex emotions.

Complex emotions arise.—Throughout these years, however, there have been forming certain definite attitudes with their corresponding motor responses and their own characteristic feeling accompaniments. Thus, there has been built up a system of organized sentiments which provide the background or foundation of experience involving the more complex emotions. The mental abilities that are essential to

these higher emotions are more active during this stage of development. Such emotions as hatred, joy, grief, pity, shame, gratitude, admiration, reverence, in varying degrees of intensity, crowd in upon the mind of these boys and girls.

Period of extremes.—All sorts of extremes prevail. Some of these boys and girls seem to be either dwelling upon the mountain top or to be plunged into the depths of the slough of despond, most of the time. At one time they are self-assertive, self-opinionated, defiant, intolerant; at another, despondent, self-depreciative, reticent. Often, the middle adolescent is discouraged by his mistakes and misunderstandings. At other times, he is fully self-sufficient. Whenever success rewards effort in sport, in work, or in industry, there is supreme joy and satisfaction, if not conceit. On the other hand, failure is apt to result in even greater depression and a poignant sense of humiliation. While there are relatively few that experience either of these extremes, in their most poignant form, yet there are few also who have not at some time experienced wide fluctuations in these attitudes.

Danger of morbid self-analysis.—Not infrequently, in his attempt at self-analysis, morbid brooding tends to become habitual, and the consequences are disastrous. While the dominant note of youth is eager, ecstatic enjoyment and wholesome optimism, even to-day, statistics furnish reports of many suicides at this age. The initial drift toward delinquency, such as is seen in the street bum or loafer, the tramp, the mild criminal or the prostitute, is often the result of morbid self-analysis or of curiosity that has its rise during these years.

It is thought that the secretions from the ductless or endocrine glands, especially those of the sex glands, are the controlling factors in the development of the emotional nature of the high-school youth. They unquestionably influence the underlying motive of much of the interesting and worth-while development of this period. A happy transition to adult life is dependent, to a large extent, on keeping these organs in normal, healthy condition. In the midst of greatly varied and even antagonistic influences, every day for the middle adolescent may easily become a hard day when the mind is passing through the experiences peculiar to this age.

During the sixteenth and seventeenth years there is a general tendency for the emotions to become better regulated. Young people now become somewhat more serious and sober because of better judgment and power of reflection. There is a marked expansion in the range of the emotional life. There is a deepening appreciation of friends, a respect and admiration for truth, and gratitude. There is also sensitive responsiveness to courtesies received. Sympathy for those in distress is readily expressed. Awe and reverence for the holy and sacred things of life are natural.

Youth sensitive to appeal of nature.—Ordinarily, boys and girls of this age are keenly sensitive to the appeal of nature. The beauty of a sunset, the majesty of a storm on land or on sea attract and charm them with their wonders and grandeur. The evening shadows or the morning lights all stir responsive chords. This is the period when youth views the world through roseate-hued glasses and feels a sense of kinship with the entire world of

nature. At this time he is even more responsive to the charms of music, of poetry, and of the great truths that correspond to the body of religious reality.

Appeal of ideal personality.—A common characteristic of the moral sentiments of youth is their straightforwardness. The utilitarian motives are strong. The love of goodness for goodness' sake, if properly stimulated, may become a deep passion and a controlling motive. An outstanding feature of the emotional experiences of youth is the intense devotion to any personality which makes a vital appeal to him. He will give sustained attention and surrender himself heartily to the personality that captivates him.

There is no time in the life of youth when the ideal character of Jesus and his teachings can make a stronger personal appeal and more readily become controlling factors in conduct.

Development of Volition

Progressive development in the rational control of activity or *volition*, no less than of feeling and of intellect, characterizes the mental life of the middle adolescent. The ability to establish rational control of one's conduct, to bring order out of chaos, is regarded as one of the chief differences between the healthy, well-trained mind and the defective one.

Influences of social standards.—The conduct of normal, healthy boys and girls is profoundly influenced by *social standards*, while that of the defective reflects, more particularly, individualistic impulses and feelings. The activity of some defective persons is impulsive. Usually it follows immediately upon impression and feeling without social control or

socially motivated deliberation. The ability to weigh and consider a course of action and to choose the right in spite of personal interests and desires is reflected in moral conduct.

Youth's conduct a mixture of contradiction.—The conduct of some boys and girls of this age level, though particularly of the fifteenth year, is often a mixture of contradictions, of good intentions and self-indulgences. There is a state of general instability and fickleness because self-control has not yet been fully established. At one time, the youth may be a veritable dynamo of energy and power. At another, he may be dull, listless, and indifferent. Energy and enthusiasm alternate with seeming laziness and the slightest effort often becomes the most "exquisite" pain.

Senior high-school youth open to suggestion.—All high-school pupils are particularly open to social suggestion. One of the most convincing arguments offered for any sport to be enjoyed, any accomplishment to be learned, any study to be mastered is "Every one is doing it," "Every one wants it."

All boys and girls are inclined to do as others around them are doing. Observations of the high-school pupils of the same physiological age indicate that the boys are slightly superior to the girls in the matter of independent judgment and action. Boys are more given to investigating and discovering new plans, while the girls are more often engaged in refining and developing details. This group opinion, "what the crowd thinks," is not to be confused, however, with any local public sentiment and popular emotion which result largely from contagion of feeling. The popular opinion of the boys and girls is

to be thought of as that final judgment which results from combining the opinions of many separate judgments of the group, all of which have a definite trend and direction. The collective judgment thus reached is not the opinion of the lowest mind nor even of the mediocre, but it is, rather, the collective opinion of the entire group.

Power of public opinion.–Both boys and girls are highly susceptible to the influences of the environment in which they are placed or the suggestion of the crowd of which they are a part. This tendency to imitate others develops simultaneously with the tendency to deliberate, to weigh and to consider. One of the greatest problems of moral guidance consists in showing them how to meet the pressure of group opinion. To *know* what is right is an important and essential preliminary to *doing* what is right. Though the boys and girls care very little for advice and scorn the pharisaical sermon or the pious "*goody goody*" lecture, yet they are most appreciative of all trustworthy information concerning general social usages.

The power of public opinion to mold the sentiments and ideals of youth is not to be doubted. Leaders of these boys and girls should plan definitely to make, guide, and control this agency. Public opinion has been a chief force in every civilized society in which all laws, customs, and social institutions are standardized. It becomes a powerful influence with boys and girls in the process of developing social standards and Christian ideals. They can make over and adopt the customs and standards of the past only by constantly remaking and reshaping their own public opinion.

Opportunity for independent thinking necessary.—Leaders of boys and girls are divided as to the solution of the question how to allow freedom of choice and at the same time give the needed guidance. Some claim, "Provide the proper guidance and the choice will be right." Others—too frequently there are many of this type among the most devoted parents and earnest teachers—do not see why the high-school boys and girls should be concerned with *making* choices or *determining* courses of action. One father said, "So long as *my son* is under *my* roof, *I* shall decide for *him* what he will do." It is the age-long conflict between law and freedom, autocracy and democracy, restraint and culture.

One of the most potent influences in the development of a strong, independent personality is opportunity for making independent choices and determining conscious purposes. It develops the spirit of self-respect, a willingness to give and take from one's fellows, and a tendency to prefer the group and its welfare to one's own private and personal desires. In order to insure growth and development in social character, it is necessary to provide this opportunity for independent choice. On the other hand, tactful guidance is necessary to insure *right* growth and development.

Formation of Habits of Mental Control

Mental activities should be so controlled and directed, during these years, as to establish intellectual habits and appreciations which will be worthy of being carried over into mature private and public life.

Habits made permanent.—It is of the greatest importance that there should be established, at this time, a vigorous and well-organized system of associations between the emotions and all desirable modes of conduct. In this way an organized system of desirable habits can be acquired and made permanent.

This is an age not only of general habit formation, like the process of earlier years, but also when the force and vim of the body and that of the mind as well, can be injected into every movement. Because of this fact the whole organism is predisposed toward definite modes of conduct. Habits become "set." All habits, whether of walking, speaking, thinking, feeling, or worshiping, tend to become fixed and permanent at this period. These interpenetrating habits constitute the "set of personality."

Laws of habit applicable to mental life.—The influence of habit is reflected in the intellectual life and in the moral and religious attitudes, as well as in physical bearing. One may form the habit of pessimistic criticism and selfish conceit or the habit of wholesome optimism and sympathetic good will. One develops these habitual inner attitudes in the same way that one establishes the refined or the vulgar habits of conduct. By being honest in all one's dealing the habit of honesty is formed. By *doing* acts of courtesy and courage one becomes courteous and courageous. The only way by which one's thinking and conduct may become habitually clean, strong, logical, and reverent is by practicing this sort of thinking and action, and by refusing to allow any exception to occur until the habit is fixed.

Permanent habits a friend or foe.—Fixed and

permanent habits may prove either friends or foes to one's individual well-being according to their nature or quality. If right habits and ideals are established, they constitute dependable allies in whatever is attempted. The dangers, however, from wrong habits cannot be overestimated. In this connection, it is significant to note that senior high-school boys and girls may be trained to discriminate with keen insight between desirable and undesirable traits of character. They are able to choose consciously and independently for themselves the ideals they desire to follow. Their habits of choice thus may come to be self made.

Furthermore, through the varied experiences and enlarging outlook at this period, there begins to be built up a permanent organization or system of mental habits. Doctor King says: "The normal adolescent feels keenly the impulse of being himself, to question all traditions, all assumptions; to think for himself whether it be in the realm of art, of religion, of morals, or of social duties. This impulse is God-given, and it is good, even though he may find in the end that his conclusions are not so very different from those of others about him; for it is through this impulse to think for himself that he finds himself and proves his right to be a man among men."[1]

Problems

1. Psychologists are not in perfect agreement as to whether characteristic middle adolescent traits are caused by physical maturing or are due to the widening and deepening of experiences in life. Make a list of five

[1] King, Irving, *The High School Age*, p. 95. The Bobbs-Merrill Company. Reprinted by permission.

traits mentioned in this chapter which you believe are the direct result of the physical changes and development at adolescence, and five which seem to be due to the youth's contact with people and things about him. Concerning each trait ask yourself these questions:

Would he act like this if he had not seen others acting in the same way?

Has his ability in this matter come from practice?

Does he do this thing in this way because he thinks other people want him to do it in this way?

Is this peculiarity due to his not having had sufficient experience to know how to act in the correct manner, when he knows people expect him to do the thing because he is now so large and mature-looking?

2. Classify as mental, social, or æsthetic, etc., the following traits and give reasons:

Liking for the opposite sex.

Love of flowers.

Ability to detect differences between weights that are almost the same.

Ability to act quickly in response to a signal.

Ability to remember and repeat nonsense syllables.

Ability to repeat telephone numbers of 7, 8, 9, 10 digits.

Liking for poetry.

Interest in personal appearance.

Ability to solve arithmetic problems.

Conformity to social conventions.

Reverence for the Infinite.

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CHAPTER V

SOCIAL TRAITS

THERE are clearly marked changes to be noted in the social development of the middle adolescent youth. Both the boys and girls realize that now they are in a new system of relations, within the world of persons.

SOCIAL TRAITS DEVELOPED FROM SOCIETY

The experiences of the boys and girls in their various social relationships give the trend or set to their different social traits.

Society the social medium.—Society may be said to be the "*culture*" or *medium* in which one's social traits are developed. In the past the disposition and ability of the individual to conform to social conventions was a matter of great concern. There was a tendency for society to demand of him conformity to its standards of personal conduct. There was little opportunity afforded for individual choice. It was usually an autocratic demand forbidding infraction of existing customs or ordering conformity to them. By arbitrary demands the social group decreed the disappearance of the undesirable or the appearance of the desirable.

This policy disregarded the natural and universal satisfaction which results from self-initiated activity. Wherever self-expression is thwarted by repression of native desires, varying degrees of misconduct

are apt to result. Individuals have resented increasingly the negative pressure of tradition and customs sanctioned by the society of a former day. The chief social value of discipline is found in the *resetting* of personal attitudes and the development of new standards that have increased social value.

Conflicts between the individual and society.—In the social development of individuals, conflicts between the ideas of the individual and those sanctioned by society are inevitable. The ideals and traditions which society creates are not transmitted biologically to each succeeding generation. Each new generation must learn what are the standards of the group in which he lives and must decide to what extent he is going to conform to them.

Because of these unavoidable conflicts and crises there are found in the mental equipment of folks rejected desires and suppressed motives and wishes. When developed to an advanced degree, these suppressed mental activities may become what are called "*complexes*," the influence of which may be traced clearly in one's conduct. Many eccentricities and peculiarities of the individual after maturity has been reached, may be traced to various suppressed desires and unsatisfied longings of youth. Some of the more familiar and outstanding examples that have their rise in the middle adolescent period are the *romantic* and *inferiority complexes*.

The romantic complex.—During the senior high-school period, romantic complexes are frequently formed. Formerly these complexes were associated chiefly with the problem of sex attraction, to which were attributed all the difficulties arising from that source with youth at this period. To-day the con-

ception of the world of romance has been enlarged and broadened to include not only the characteristic sex interest found in the social relations but also to include many of the ideals of youth in the world of ambitions, aspirations, and achievements. These complexes are not only present; they are clearly reflected in their ideals, ambitions, and conduct.

No more splendid example of the wholesome play of the romantic complexes in youth can be cited than the achievement of Lindbergh in his daring flight across the uncharted seas.

The inferiority complex.—Where there has been an excessive and effective tendency on the part of parent, teacher, or guardian to suppress these spontaneous desires, there is apt to result what is called an *inferiority complex*. These may have been inner conflicts resulting from the suppression of desires during early childhood of which one may be wholly unconscious yet which greatly influence one's social attitudes during middle adolescent years.

A young girl of about fifteen years of age was proving to be most incorrigible. The teacher in attempting to solve the problem of discipline discovered that in the home this unfortunate girl was looked upon as a dullard. She was compelled to wear the cast-off clothes of others made up in any but attractive and becoming styles. In attempting to shift her attention from her attire, she confessed to the adoption of the unruly disposition. It was her way of getting even.

Another incident serves to illustrate the failure even of parents to look closely into this problem. A young girl of unusual ability in many lines was slow and rather difficult to manage as a member of any

social group with which she was thrown. She was inclined to be contentious, to indulge in pettish ways, to be extremely sensitive. Her mother frankly confessed that it was the custom of the family group to make the daughter the occasion for all jokes and jibes because "she just could not seem to see the point."

One may recover outwardly from the effect of such attitudes and seemingly possess normal poise and control. It is very likely, however, that these forgotten conflicts are factors which may help to explain many failures in social adjustment.

Factors influencing social traits.—Two of the factors which greatly influence the associations of the individual with his fellows are *will temperament traits* and the *emotional tone.*

Will temperament traits are those which represent the reaction of the person to his environment, such as slow or quick, careful or careless, changeable or firm, strong or weak.

The emotional tones are more subjective. According to these, the individual may be said to be optimistic, enthusiastic, patient, calm, frank, or the reverse of these—pessimistic, despondent, impatient, irritable. These traits determine to some extent the character of the social relations of the individual toward others. He may be selfish, thoughtless, overbearing, morose. As a result, his association in a group will be strained, if not antagonistic. These difficulties may manifest themselves in various ways —neglect of duty, "don't care," sullen, morose, peevish, petulant attitudes toward his fellows; or in co-operation, thoughtfulness, and kindness.

That one may reach the fullest development and

self-realization, it is important that difficulties of this kind be detected and corrected. Society is under obligation to the middle adolescent for the correction, removal, and prevention of such feeling. More can be salvaged now than later. It is right and just that every individual be given every possible advantage in learning how to find his place or social situation among his acquaintances and friends. Only thus may he determine intelligently the organization and control of his attitudes. It is from the contacts with society under favorable conditions that he develops the best social ideals and standards.

Particular Social Attitudes

There are certain outstanding social traits, hitherto latent, that are apt to become distinctly dominant during these years.

Interest in personal traits.—By the age of fifteen, ordinarily, the youth has developed great concern about his reputation in the matter of truthfulness, honesty, courage, decency, chivalry, morality, and the like. Loyalty is becoming increasingly altruistic. This is manifested in all group games, in feelings toward class or society and in school spirit. Blind allegiance to authority and custom becomes increasingly distasteful.

Often jealous attitudes arise because of rivalry for sex favors. From the years fifteen to seventeen the individual is sensitive to sex recognition because sex needs and sex interests are strong. Any slight or indifference, especially from persons of opposite sex, will cause the keenest pain and the deepest grief. While every high-school youth is over sensitive to every sort of sex expression, his response

to sex attractions is extremely unstable, fickle, and transitory.

Both boys and girls are often generous to a fault. Universal, sporadic, even excessive forms of self-denial may result if there is a lack of tactful sympathetic guidance and control. In one's devotion to a friend as well as to one's family, there are often seen heroic and self-sacrificing modes of conduct.

A characteristic social trait among middle adolescent boys and girls is that of the desire to *communicate.* They are eager to communicate news of every type, especially that which relates to social and ethical life. This accounts in some measure for the lure of the sensational. They want something thrilling to tell. This is one of the means of securing social recognition.

Attraction of persons.—At about the fifteenth year in girls and a year or so later in boys, the interest which arises in persons for their own personal worth becomes a strong influence in the development of social traits. As never before, the charm of human personality is felt. The beauty of form, grace of outline, the quality of voice, the color of the eyes, the touch of the hand, compel the attention with irresistible attraction. Friendships become more and more meaningful for both boys and girls. Warm friendships are apt to spring up with particular individuals. *Chums* are discovered within one's particular group. The chum sentiments and sometimes personal antagonisms become influential factors in determining social relationships. In the forming of intimate friendships, there is need that the ideal, sacredness of personality, and all other Christian ideals be safeguarded. It is not infre-

quently the case with boys and girls of this age to find someone of them completely under the influence of a chum or pal. "Double dating" is common.

The collective opinion of the group influences to a marked degree the attitude of boys and girls. For this reason where there is a tendency of the "crowd" to be snobbish in matters of dress, of furniture, of automobiles, even of the homes and vocations of the parent, these things themselves become basic factors in developing a social scale.

A clever boy or girl, gifted in some particular way, as in athletics or in scholarship, is often greatly admired even though not in a particular social class, and may be sought as a member of that group. This may be done for the special distinction which he or she would give to the group. This is frequently seen in the high-school clubs, societies, fraternities, and sororities. Such qualities, however, must be most outstanding, for one to be chosen. Both boys and girls are inclined to be social cowards and afraid of being laughed at or of being "dropped" from the group.

The senior high-school youth does not possess innate ability intelligently to choose friends and associates. They need to be instructed in making the right choice on the finer, more subtle basis of social distinction, of character, conduct, and real personal worth.

Confucius gave two types of friendship, "one *advantageous*—friendship with the upright, with the sincere, or with the man of observation; one *injurious*—friendship with the person insinuatingly soft, with a person of 'spacious airs' or with one of glib tongue."

Boys and girls in making wise choice of friends need intelligent and wise guidance.

Moral and Ethical Traits

The highest intellectual, moral, and ethical qualities do not always make the strongest appeal to the middle adolescent boys and girls. Superior scholarship is often recognized only if the possessor is unusually interesting in some other way and possesses personal qualities that are attractive and pleasing.

The boys and girls of this age have a characteristic system of ethics. It is not uncommon to have a youth, scrupulously honest and truthful in all his general customs and habits, to say, when discovered in some form of dishonesty in examination, "Oh, well, I was only 'cribbing just a bit,' " or to hold emphatically to a falsehood in order not to involve his crowd.

A youth up before a school committee for violation of school rules had succeeded in evading completely all efforts of the faculty to secure information as to the pupil's part in the escapade. Finally, he was asked if he were not assuming the responsibility of it all to shield a friend. In attempting to cover up his falsehood, he revealed the entire story.

Moral attitudes and ethical standards a matter of growth.—Moral attitudes and ethical standards are a matter of growth and development. This is true of ethics no less than of the physical characteristics and mental abilities. A child reared under the influence of ethical culture and refinement, where honesty, truthfulness and obedience are practiced, has a different understanding and appreciation of dis-

honesty from that of the street waif. The youth trained to regard property rights would believe that under no circumstances should one take what does not belong to one, while the idea of the boy of the street may be, take it if you can get away with it. The sin with him lies only in being caught.

Conflicts in moral and ethical situations.—There may be found in the same individual some of the highest ambitions and aspirations and some of the lowest tastes and basest passions. At one time he may aspire to the finest and best; at another, he may be the victim of the vilest temptations and lowest vices. This does not prove that he is either very good or very wicked. It does indicate that he is *capable* of goodness, yet is lacking in self-control.

Conflicts arising from ethical and moral situations are frequent throughout this period. The senior high-school boy is frequently in disagreement with his father or older brothers in regard to what is good and what is evil. He is often unwilling to accept their judgment regarding the forming of regular habits and the living of a temperate life. Likewise, the girl is in disagreement with her mother and teachers and the general social conventions regarding her standards of propriety. Each one endeavors to show why he can do as he pleases and suffer no harmful consequences.

Ill effects of morbid self-examination.—There often result from an habitual tendency to self-examination and introspection extreme forms of self-depreciation and self-condemnation. A moody, self-centered youth, longing for moral achievement, will sometimes think of himself too critically. This condition may result in self-distrust and self-contempt which tend

to weaken naturally vigorous and healthful attitudes. Marked self-absorption may result in melancholia and morbid self-distrust.

It is important that feelings should be balanced by reason. Moral insight should be developed into an effective instrument for controlling conduct. In this way one may be led to see that the stability and peace of the group are insured by certain conventional attitudes of affection or respect, differences or dislikes. A proper balance between common sense and this extremely emotional sensitiveness will tend to correct any unnatural conscientiousness and restore the youth to his normal poise.

Though boys and girls of this age often appear to show indifference and disregard for the feelings of others, yet, in reality, they are altruistic at heart. They are eager to do good as well as to get good, to serve others as well as to be served, to regard the feelings of others as well as their own. The virtues of courtesy, truthfulness, honesty, loyalty, cannot be said to be innate moral principles thoroughly and permanently rooted in the inner life, and yet they are more than sentiment. They are realized only *in* and *through* a process of development that involves practical judgment as well as sentiment.

During this important stage of development, boys and girls are rapidly establishing their own standards of conduct and developing their own personal ideals. Gradually they come to see, through devotion to these ideals, that from them their conduct issues forth, consistently reflecting them. While it is a time when feelings may rise to the height of moral ecstasy, these ideals, in and of themselves, do not guarantee good behavior. Fickleness, indecisions, all

manner of extremes in sentiments and attitudes may characterize moral life. If properly guided, the same keenness of interest and consistent regard for practice or training shown in physical and mental achievements may characterize the attitude toward moral standards of living.

Differences between boys and girls.—There seem to be certain differences between boys and girls in some of these social traits. Girls are said to be less optimistic than boys, less aggressive, less outwardly resentful, but they seem to hold a grudge longer when offended and to indulge in more secret and spiteful forms of revenge.

In some instances the girls of this age seem to choose their chums and friends on the basis of wealth and social standing, to form cliques between those of similar tastes and interests and to break friendships with those less fortunate. The influence of wealth is apt to affect the ideals and opinions in various social relations.

A young girl, whose parents were substantial citizens and owned a splendid home in one of the most desirable sections of a city, urged the sale of the family residence and the purchase of a new home in a new suburban addition on the ground that they would thus have a home where she could entertain her friends.

There is a tendency also with the less fortunate among the girls to feel keenly the social stigma and automatically to drop out of the group. Moral delinquency sometimes results when a girl tries to cover up the fact that she lives in an undesirable home or part of the city.

Boys are generally more democratic and continue

to be pals and chums with anyone who is generally efficient in anything whatever, especially any form of athletics or group enterprise. The all-round athletic star, without regard to wealth or class, is usually a universal favorite with other boys and with girls. The champion orator is the hero of the group regardless of color or creed.

By the time boys and girls are fifteen, their economic conditions and the differentiated courses of study in the high schools separate and scatter them into various groups widely divided as to interests and activities. Because of this, there is a decided tendency for early friendships to be broken and definite class distinction to become more evident.

Influence of Ideals on Social Traits

Boys and girls of this age are apt to give serious consideration to their own natural abilities, their inherited and acquired powers and tendencies. They are concerned to know just how far they themselves are responsible for their own success or failure. They begin to examine carefully the motives controlling their own attitudes and conduct. They are conscious of their own self-respect, of justice, of duty, of responsibility, or the lack of these. They become more and more conscious of the close relation of personal conduct to their own good fortune and attempt to govern themselves accordingly. As this analysis extends outward to the conduct and motives behind the words and actions of their friends, there are awakened feelings of respect or disrespect for them.

Influence of self-respect.—Properly developed, the attitude of *self-respect* and respect for associates may result in a lifelong abhorrence for vulgarity and dis-

honor. It may shield one from the lure of the popular "thrill" of the moment and safeguard one from bartering one's integrity for gold or for position and favor. Those who possess self-respect will not indulge in "necking" or "petting" parties. Such conduct falls below the standard of personal self-respect. Vulgar, obscene stories or profane language are looked upon not only as indecent and immoral but as beneath one's dignity and moral standing.

The influence of position or responsibility.—The middle adolescent youth is keenly responsive to confidences placed in him. He is apt to be efficient and dependable in performing responsible tasks assigned to him. Leadership of the group is a cherished honor even with the modest, retiring, or incorrigible member.

Jack, a popular lad of seventeen years, was what was known as a "repeater" in his class in school. The effect of failure in his work had made him a problem case in the class. He was rude, boisterous, and interfered with the class work at every opportunity. The teacher organized the class for the socialized recitation work and Jack was elected by the class as vice-chairman. Because of continued absence of the chairman, it was necessary for Jack to preside at the class sessions. The result was a striking change in his entire attitude toward the school, his teacher, his classmates, and his studies. There was evidence of increased self-respect and confidence, a keen sense of responsibility, and added appreciation for the higher ideals which had been presented to his class. He succeeded in his work and was promoted to the next class in the school.

There is great danger at this point, however.

Sometimes the confidence is misplaced, the responsibility is not adapted to the youth and the effect is anything but desirable. If not properly placed, a conceited, patronizing, supercilious attitude may result.

Influences of moral and ethical ideals.—The tendency to emulate traits of power, beauty, confidence, bravery, and purity, or the contrary, as they are embodied in companions and associates or idealized in poetry and prose, is particularly strong with the senior high-school youth. Aspiration is a chronic mental condition with them. At no other period will the lesson of Paul that we *think* on high and holy truths bring more fruitful results.

Influence of religious ideals.—The influence of religious ideals may have a particularly wholesome effect upon the social traits of the senior high-school boys and girls. There is an increasing tendency to subordinate self to the interest of others. If this attitude is commingled with the feelings of awe, wonder, and reverence for holy things, it results in a most potent influence in shaping ideals of the highest spiritual traits. The sanctions of religion may and should re-enforce moral conviction. A dominant need of boys and girls during these years is for wholesome friendships with those who recognize religious values. Opportunities for making safe and wholesome social contacts with such friends, also, are needed. There is a particularly strong and spontaneous response on the part of boys and girls when the church makes a tactful appeal for any kind of social service or participation in religious activities.

These ideals tend to culminate in faith in Jesus as the ideal personality. He readily becomes for them a

model of ideal religious faith and social living. An outstanding feature in the religion of youth should be an intense love for and emulation of Jesus Christ. When he becomes the supreme object of devotion and worship, religion is apt to function in a vitally personal way. Unselfishness, kindness, sympathy, gentleness, devotion, communion with God, and reverence for holy things become the outstanding traits of boys and girls for whom Jesus the Saviour and Master becomes the supreme standard. Middle adolescence is particularly susceptible to religious influence when it is personal. Ideals which foster a new faith in life and an enduring hope for the future are easily cherished.

Problems

1. The principal of a large high school, attended by pupils of extremely rich, comfortably well-to-do, modestly situated, poor, and pauper parents, was asked why he did not have the girls wear a uniform dress in order to prevent vainglory and envy. His reply was to the effect that the girls must some time become accustomed and reconciled to differences in material wealth. The school was the best place for teaching people to respect the real worth of the personalities of others irrespective of their clothes or social position.

Write out a full statement of his side of the case. Or, work out the arguments, pro and con.

2. A philanthropic person gave a Protestant church a lot and twelve-room house across the street from a one thousand-pupil high school, to be used as a church home for pupils who belonged to that denomination or who attended that church. Five thousand dollars in cash was given also with which to remodel the house to adapt it to socializing purposes.

Suppose you had been asked to supervise the project.

Write out your plan for the house and work. The object of the enterprise is to develop in the high-school boys and girls the social attitudes, ideals, and habits of Christian character discussed in this chapter.

3. How may a girl be one of an up-to-date crowd and not smoke, drink, or engage in the kissing and necking parties?

4. What do you think of the chivalry of Jesus found in John 8. 1–8 and Matthew 5. 27–30?

5. List the social traits which you think a boy has a right to expect of his girl friends to-day.

6. List the social traits which you think a girl has a right to expect of her boy friends.

7. Should there be the same moral standards for boys and girls or should there be two standards? Give reason for answer.

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CHAPTER VI

THE RELIGION OF THE MIDDLE ADOLESCENT YOUTH

It is natural that there should come to the youth of senior high-school age an increasing appreciation of religious values. As his conduct is brought into harmony with what he feels to be of highest ultimate value it becomes religious.

Period of growth affects religion.—The character of one's religion is greatly modified by the changes that take place in one's mental life and training. There are a religion of *childhood*, a religion of *youth*, and a religion of *maturity*, with distinguishing characteristics for each. The differences between the religion of the high-school youth and the religion of the child or of the adult, reflect the marked differences in the general physical growth and of mental and social development. These factors condition his personal religious experiences.

Religious ideals now tend to permeate the entire life. They give it a distinct tone. Youth is personally responsive to that which is recognized as highest and best. The discovery is now made that religion influences not a *part* but the *whole* of life. It is sought and prized for its own sake.

The high-school youth is predisposed to religion. His struggles for superiority, for ultimate values, lead him out as far as his imagination can reach. He seeks the whole of life. From the present and

transitory his interest moves out to the future and eternal. From the things that are seen he seeks to know the unseen. He is inclined to make personal readjustments when the larger vision is seen. He seeks not only the facts of science, but also those values which give promise of satisfying his total demand for the life abundant.

Characteristics of the Religion of the Senior High-School Youth

The religion of the high-school youth is not the religion of the child who naïvely looks upon a heavenly Father in much the same way as he thinks of his earthly parents. Nor is it the fixed system of creeds and personal habits of the adult. It is a consciously directed process of discovery of and adaptation to the things that are true and of the highest value.

Religion is personal.—The religious experiences of the senior high-school youth are quite apt to be dominantly emotional, for religion is becoming increasingly personal. The heroic and sublime become the standard by which he is apt to measure himself; he applies the supreme test. Personal influence and example become most potent agencies in forming religious habits and ideals of conduct. Jesus as Master, Saviour, and Friend makes a challenging appeal. The spiritual appeal of the Bible, the church, worship and the programs of faith propaganda is felt keenly. There is decided lessening of the tendency to be individualistic and self-centered. It is a period when the whole being bears a keenly sensitive and personal relation to his complex social intellectual environment. Experimentation is com-

mon. Sentiments, attitudes, and modes of conduct are being "tried on" like new fads and new fancies. They are becoming vitally identified with the self or rejected.

The religion of action.—The religion of these boys and girls is one of *doing* as well as of *believing*. For this reason they take special delight in planning, directing, and participating in their own religious programs. The life and teachings of Jesus make a strong appeal because he did things worth while. Likewise, the programs of social service and missionary endeavor. It is not necessary that there should be many grave doubts and questions as to matters of faith and belief among this group. Those which arise, as a rule, come from the lack of consistency in the Christian life of the leaders of the group and from irreligious teachings. The effort to harmonize the truths of religion and the desire to engage in current social practices cause many practical problems, if teachings are inconsistent. The result of training is seen in the fact that some choose a strict, self-denying type of religion, while others plan for a full program of social experiences with certain religious reservations and restrictions.

Conversion experience.—Ordinarily, the religion of the senior high-school youth is a gradual and continuous development. It is marked by no very profound or outstanding crises involving a complete reversal of loyalties. His religious awakening or increased interest in spiritual things will rarely be marked by a specific struggle and victory, generally associated with the experiences of conversion. Very often it is not sufficiently marked to be considered conversion as the term is usually understood. Under

wholesome influences Christian character and habits are built up gradually and so there is not the characteristic cataclysm of the unusual and more pronounced *conversion* experience.

If, however, wrong ideals of conduct or low standards of character have become forceful factors in controlling conduct, social and religious salvation can be found only through conversion. A false integration of personality makes reintegration necessary. The experiences involving various degrees of personal adjustment differ considerably with different individuals.

Ideals and general constitution as conditioning factors.—The high-school youth is disturbed both by his own failures and shortcomings in achieving his ideals and by a conviction of personal guilt and condemnation growing out of acts of sin. His native disposition or temperament, his training, and his environment will be controlling factors in determining largely the type of religious awakening. Under pressure of the inner forces of his expanding life, the new desires and aversions, the new interests in the social order, his own choice of a vocation, and his newly assumed responsibilities, some measure of strain and stress is but a natural consequence. There may occur, therefore, any degree of unrest from a slight uneasiness to the agony of deepest remorse. Usually the intensity of youth's peace and joy which follows his periods of depression is in direct ratio with the intensity of the struggle. It becomes, then, of the greatest importance that the problems and difficulties of each individual be understood by the one who is to guide him.

Religious Needs of the Middle Adolescent

There are certain definite motives which must be developed in these boys and girls if Christian ideals of character and conduct are to be controlling forces in their lives.

The first commandment.—To love God supremely is youth's greatest religious need. One of the most difficult attitudes to acquire and one that carries over into every field of activity is that of right evaluation—the disposition to put God first. "What would God have me do?" is the question that youth should ask over and over again. Youth needs to acquire a practical working knowledge and appreciation of God and of his duty as a child of God. In Mark 12. 29, 30, is given the first commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Without instruction and training in the interpretation and meaning of these duties and the practice of them in daily life, these boys and girls will likely be troubled with confused opinions and perplexing problems of conduct.

Right associates are important.—A second great need in the development of the religious life of youth is social sympathy and imagination. This need is met in part by association with personal friends who have wholesome Christian characters. They need friends of the same age and also those older than themselves who have been successful in life and can stand as vital, concrete examples of the values of the Christian ideals and standards. It is from close, intimate friendships with religious persons who have large capacity for human sympathy that the much-

needed help is apt to come. Friendship facilitates emulation. Concrete examples aid reasoning. It is the religion of *persons* that most readily becomes *personal* religion. Religion often becomes the bond of the noblest and most lasting friendships. Religion thus comes to mean to youth both the service of mankind, with all that it involves, and the knowledge and love for God. During these years there is a very small margin between the love of the Christlike God and the love of mankind capable of living Christlike lives.

Plans for personal participation vital.—There is urgent need for personal participation in self-directed leadership activities. All religious practices and observances for the high-school youth should be vibrant with personal meaning. They should abundantly reward earnest study and effort. It is through actual, first-hand religious experiences in daily life that boys and girls build up a definite system of beliefs they can live by, of organized ideas permeated with strong religious emotions. Personal participation in genuine and meaningful worship, in prayer, in singing, in service, in personal devotions purifies religious sentiments and motives. The development of a genuinely religious character is thus facilitated. Personal experience in the actual everyday practice of these religious activities strengthens and clarifies religious beliefs. They may become controlling factors in determining habitual conduct. The middle adolescent who has realized the Christ of experience can say with Paul, "I can do all things through Christ."

Religion should become formally a vital part of life.—Boys and girls who have been most zealous and

earnest religious workers in their own home church sometimes drift aimlessly about when they go into a strange environment. This may be due to the fact that their religion has failed to become vital in their lives. Too often the pupil who comes from a home with extreme religious views or from a conservative, remote village with set social and religious standards to a city with all its gayety and alluring temptations and amusements, is unable to marshal his facts and draw dependable conclusions. He lacks the ability to readjust his ideals and standards to new situations. It is true also that high-school boys and girls lack the breadth of view and general perspective essential to well-balanced, well-poised, rational living. They are, therefore, in a constant state of unrest and uncertainty when assailed by conflicting standards and ideals. They need the steadying influence of formally acknowledged relationships to a social organization.

Need for compelling purposes and ideals.—Youth at this period needs the compelling influences of high purposes and ideals, for the living of a useful and clean life. He should be inspired to believe in himself as a worthwhile member of the highest social order. This belief should be brought to his attention by various suggestions. Whatever his experiences, whether disappointments or flattering achievements, he should ever bear in mind his own possibilities. Life does not appeal to him as a probation ending in a reward or punishment, but as a thrilling present and an immediate possession, out of which larger experience is sure to come. Youth responds to such slogans as "Crusading with Christ."

The higher achievement in religious development,

then, at this period, is the deepening and enriching of one's appreciations of beauty and friendship, the unfolding of one's purposes, ambitions, and desires, all the while keeping God at the center of life. When youth's emulations can be made to center around Jesus as the supreme Personality, there will spring up in him ideals through which God can realize his divine purpose. To the youth surrendered to the Jesus way of life, there comes a fresh delight in himself, in service to mankind, and in God.

The privilege and opportunity of helping to bring order out of chaos in a world that is blindly groping for leaders will challenge the best efforts and talents of these boys and girls with their fresh approach to life. It will give them supreme joy, peace, and contentment to be counted as important factors in building the new world-order along Christian lines.

Values that challenge.—To stimulate youth to the highest point of endeavor, the teacher needs to inspire him with a definite purpose and loyalty of life centered about the personality of Jesus and the Kingdom of God which he so cherished. The cause which youth champions or the ideal to which he consecrates himself must be worthy of his unswerving loyalty, implicit obedience, and whole-hearted service. It is most hazardous to attempt to force pupils of high-school age to accept ready-made views and standards which do not challenge their loyalty and awaken their deep interest.

Every program of sincerely Christian religious education may rightfully be regarded as evangelistic, but there is need for a conscious, definite, formal declaration of allegiance to Jesus and definite public enlistment for the work of Christian faith and

affiliation with the membership of the Christian Church.

It is a natural thing for the boys and girls of this age to want to lead useful Christian lives themselves, but they desire also to have their friends and associates enjoy this blessing with them. There is great interest in personal evangelism. The challenge to bring others to Christ has been most effective in enlisting these boys and girls for Christian discipleship. From this has come the personal visitation and "Win My Chum" movement.

Hazy, vague, and superficial references, confusing creeds and dogmas, and narrow and puzzling denominational differences have no place in the Christian nurture of youth. Such teachings often result in serious complications from which youth rarely, if ever, entirely recovers. They should therefore be avoided. They can be avoided without impairing valid creedal beliefs and useful church loyalties. This is the age when moral and spiritual influences must stand the test of being practical and reasonable and vital. It is not uncommon to hear high-school boys and girls say to a pal or chum: "I will do this for you but I can't lie for you. I will help you in this task, but you can't cheat as you have been doing." If for any reason they meet disappointment in their hero or their chosen task, if overcome with a feeling of being misunderstood, or if they fail to find sympathetic counsel and direction, pupils are in danger of being set hopelessly adrift.

Losses where religious needs are not met.—Failure to understand the spiritual difficulties and to minister wisely to the religious needs of the senior high-school youth often leaves permanent and tragic

results. Life is not properly oriented. Unnecessary burdens are carried. Valuable resources are wasted. The lack of the sympathy and counsel necessary to guide them through their spiritual difficulties leaves them to wander about among dangerous currents of influence. The strength to meet temptation is lacking. There is no adequate participation in these moral enterprises through which the finest character development takes place.

The following instances are taken from actual life situations:

When Miss Blank, a teacher in one of the State colleges of the West, was a girl of about fifteen years of age, she announced to her family that she intended presenting herself for church membership together with some of her associates and friends. Her mother immediately began to dissuade her, pointing out that there were many social pleasures from which, as a church member, she would be barred. Her father added something to the argument, asking whether she believed all she was assuming, discussing at length the matter of church vows and their significance and discouraging any such step, until she "understood and believed" all of them. As a result, the enthusiasm of the call of life commitment to the cause of the church was dampened and for years she was beset with doubts and difficulties. She was a young woman of exemplary character in every respect. She was an active participant in worth-while community enterprises, both social and religious. To her intimate friends, however, she revealed her own personal sorrow and grief over her problems and difficulties, which she attributed to her early train-

ing and experience in not having the vision of the church as a field of social service and an opportunity for the "abundant life."

Doctor Blank when a lad of about fifteen years was small and delicate. In appearance he looked to be a child of eight or ten years of age. Upon presenting himself for church membership the pastor made inquiry as to who he was, who were his parents, and how old he was. All these questions the lad answered frankly and truthfully, but the pastor hesitated and finally encouraged him in postponing such a "serious" step until he was older. The lad was indignant, humiliated, and distressed at not being received into the church. The advice was taken, but from that time until he was grown, in fact, well past manhood, his mother said she could never get him to talk with any degree of interest on religious topics generally or upon the matter of his own personal church affiliation.

Mrs. Blank expressed great interest and concern with regard to the work of her little grandson in the primary department of one of the church schools. She was very desirous that he be given the best type of work and have the best teacher, and that he be interested and regular in his attendance. Not being a member of the church group herself, she explained that her concern was altogether a personal matter, that as a young girl her "feelings had been mortally wounded." She had been made to feel by a careless, chance remark, criticizing the creeds of different churches, that she was a "traitor and hypocrite," that she did not accept some elements of the creed and though she did hold to others, that she had done things which the church rules positively

forbade. The result was that she lost interest in church activities, became irregular in attendance, and finally dropped entirely out of the church group.

The call to youth.—A new day has dawned with glorious possibilities for youth. The call to wholehearted enlistment in the fight against wrong, against disease and crime, against social injustice and unrighteousness is a challenge no less noble and heroic than that which inspired the boys who fought on Flanders Field.

With some field for personal service and a personal experience that registers in daily living, the most desirable spiritual traits may become deeply implanted in the mind and heart of youth. His highest desires may become those of service to God and to fellow man. In the cause of service it may become a supreme joy for him to make the most of every opportunity of service when he sees the image of humanity rising up before him in its struggle with disease, poverty, famine, ignorance, and oppression. To him it will appear as the call of the weak unto the strong. The vision then may become one of world service, irresistibly drawing him on. The opportunities for service to-day are well-nigh staggering to the eager heart of youth. A tangible, practical program of service, suited to the individual constitution, capacities, and resources, and proceeding along intelligent and permanently constructive lines, will purify and strengthen the religious life of youth. Doctor Richardson says, "The idea of achieving immortality through service rendered to an institution which abides through the centuries—the custodian of the personal influence of the saints of

former generations—makes a powerful appeal"[1] to the high-school youth.

Problems

1. A boy of seventeen asked a teacher if he could come to see him and get advice. The boy thought he was "getting religion" and wanted to tell his story. Before the boy came the teacher jotted down a list of symptoms of religious awakening very similar to those given in this chapter. When the boy came he poured out his very heart. Though of Protestant environment, he had thought many times of becoming a priest, and before his mirror went through many actions such as crossing himself, kissing the cross, holding the cross aloft, etc.

Many of his symptoms checked with those of the teacher's list, but some did not. One of the latter was somewhat ludicrous. The boy had had frequent nose-bleeds and he attached considerable religious importance to the fact. Needless to say, the teacher did not.

Prepare a statement of evidences of religious awakening which you might use as a checking list for a similar conference.

2. What do you think is the meaning of Matthew 16. 25?

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

3. How may one, to-day, successfully adopt Paul's motto in Philippians 3. 14?

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

4. Outline the essentials of a truly great man to-day.

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[1] Richardson, Norman E., *The Religious Education of Adolescents.* Page 89. The Abingdon Press, 1918.

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CHAPTER VII

INDIVIDUAL DIFFERENCES

INDIVIDUAL differences are found among human kind. As there are no two leaves upon a tree, no two blades of grass upon a lawn identical in shape, so no two persons in all the world are alike in every way, not even two children of the same family. In height, weight, and strength, individuals of the same age differ greatly. They differ in susceptibility to disease, in nervous stability, and in mental balance. Even between twins, striking differences are to be found in intellect, character, skill, and also in interests and aptitudes for special subjects such as spelling, arithmetic, science, music, or athletics.

Human traits differ in degree, not in kind.— The differences between members of the human family may be said to be differences in degree rather than in kind. People are alike in the sense that they have native tendencies, emotions, and abilities to remember, to imagine, to reason, to be pleased, and to be annoyed. They are unlike in specific traits such as pugnacity, sensitiveness to fatigue, responsiveness to praise or blame, and so on. Certain people, to be sure, may be said to have traits which may seem alike, but each trait will be unlike all others in one or more particulars. Each person has his own individuality. He is irrevocably distinct from others.

Causes of Individual Differences

The chief causes for individual differences are sex, race, near ancestry or family, and environment.

As to sex.—While there do not seem to be original differences between men and women in general mental capacity, there are differences be-between them in physical strength and endurance. Differences in physical traits between high-school boys and girls are obvious. In the mental processes, however, such as association, memory, and imagination, the differences between them are apparently negligible. There is probably a greater difference between them in interests and attitudes than in mental ability. This is of greater importance in that interests and attitudes, determined in part by inner nature, may be radically modified and changed through the influence of the social environment, through training, and also through the probable life career which is to follow. Furthermore, interests are modified through experience. Increasingly they become specialized. The rate and direction of their development can be controlled.

As to race.—Differences between the individuals of different races have been attributed to differences in environment. The results of experiments made are such as to indicate superiority of the race that has the more complex environment, while great variation among individuals, caused through the intermingling of the races, has been noted.

It seems very probable that in *native tendencies* and *capacities*, English, American, German, Russian, French, Italian and other races do not differ materially. In acquired interests, attitudes, ideals,

customs, standards, modes of thought, action and feeling, however, marked differences are found. These differences are due chiefly to the social customs, conventions, institutions, modes of thought, action and feeling of the particular society into which individuals are born. The greater the number of groups of differing social heredity combined into one society, the greater will be the differences in customs, ideals and standards, and likewise the greater individual variation.

As to heredity.—Children of the same parents tend to display marked likenesses in both mental and physical traits. By some it is claimed that the influence of heredity outweighs the influence of home training. From experiments made it has been found that resemblances in traits subject to training and in those not subject to training are about the same. The more effective part of an individual's inheritance, then, is probably his family for some generations back rather than the particular race to which his family belongs.

The influence of the home and community environments affects human traits favorably or unfavorably in various degrees. Home conditions, the accident of being the oldest or youngest in the family, deprivations at this period in the life of youth, sickness, school conditions, teachers, companions, punishments, customs, incentives, religion —any one and all of these in some measure may cause marked differences among individuals even in the same family.

Differences as to growth and maturation.—There are marked individual differences in the rate of growth and of maturation. All sorts of variations

in physical growth are found in these years—differences in height, weight, length of limb, maturity of bone, and so on through a long list of anatomical traits. It is of significance that one individual matures early and another late, since physical maturity affects the whole range of mental maturity and of spiritual development.

As to environment.—While an individual is made up, biologically, of inheritances from family, race, and sex, the original nature with which he is endowed, is subject to modifications by the social environment, by the ideas, customs, and companions by which he is surrounded and with which he comes in contact. The results from differences in training vary to a marked degree with the natures trained. While individual capacities determine what an individual *can* do, it is generally conceded that social ideals and traditions determine very largely what he *will* do, since they determine largely what he will be rewarded for or encouraged to do.

Differences in Mental Ability

Until within approximately the last twenty years, practically all estimates for individual ability in general were rated on the basis of chronological age. In attempts to classify groups for intellectual purposes a child was said to be ten years old, sixteen years old, and so on.

Marked differences among individuals in ability to learn and to adjust themselves to new and strange situations were in evidence in all such age groups. Many scientific attempts have been made to measure various aspects of intelligence. Thousands of children of the same chronological age were tested to

find what children of that age could do. In this way there was established a standard by which other children of that age could be tested. The intelligence tests thus developed revealed new standards for comparison and estimate.

Mental Age, or M. A.—The average performance of individuals of a given age was taken as the standard grade or score for achievement. Average pupils of this age would secure the same score. The score is called the M. A., or Mental Age. If a pupil's achievement in a test is equivalent to the Mental Age of 12 years, he has the general ability of the average 12 year old no matter what his actual chronological age may be. If the child at the age of 12 years earns an M. A. of 10 years, he is below the average. If he earns an M. A. of 14 years, he is superior. Standardized tests show that general mental ability grows gradually and about as uniformly as physical height and weight. It reaches the maximum or general maturity about the same time—in the late teens.

The average age of maturation has been placed by Terman at 16. Others have put the age at various points between 13.2 and 16 years. It is impossible to secure groups of unselected pupils above 14 M. A. years, hence there have not been determined the exact intelligence scores for the 15–16–17-year-old. All that is known so far is that 16 is a higher mental level than 15; 17 higher than 16; 18 than 17, and so on.

Intelligence Quotient, or I. Q.—To determine how rapidly a particular child has developed in mental ability, the mental age is divided by the chronological age which gives the child's I. Q., or Intelligence Quotient. Thus, John has an M. A. of 10 and a

chronological age or C. A. of 10 years. Divide his M. A. 10 by his C. A. 10. The Intelligence Quotient is 1.00. James has an M. A. of 15 but his chronological age is 12 years. 15 divided by 12 gives James an I. Q. of 1.25. William, however, whose chronological age is 14, has a mental age of only 12. 12 divided by 14 gives an I. Q. of .80. The decimal is usually disregarded and the I. Q. is given as 100, 125, 80.

The Mental Age indicates the degree of mental maturity of the individual at any given time. It implies that general mental ability grows or matures. The I. Q., or intelligence quotient, is the ratio of the mental age to the chronological age and indicates the rate of mental growth. It is of value for purposes of prediction from the fact that it is found approximately constant from year to year.

Tests of personality traits.—Owing to the complexity and difficulty of the task involved, the measuring of traits of personality has not as yet been advanced very far. Tests for several traits such as self-assertion, perseverance, aggressiveness, optimism, stubbornness, flexibility in adjustment and ambition, honesty, etc., have been devised and are now being used in experimentation. Various tests of religious or biblical knowledge have also been devised.[1]

Recognition of individual differences.—Until toward the close of the nineteenth century boys and girls of a particular chronological age were regarded largely as a homogeneous group with similar traits, interests, longings, and ambitions. To-day,

[1] See list of tests at the end of the chapter.

however, no one regards a new member of a group as just a boy or a girl, like the others. Each is a youth with a distinct personality and individuality which challenges the keenest study and insight. This calls for the most sympathetic appreciation and companionship in order to understand the individual peculiarities. This is necessary if one is to lead the youth properly, toward his highest development.

Herbert, a lad in a Western high school, was keen, alert, strong, and capable. However, he was irregular in his school attendance, indifferent in all his studies, rude and boisterous in his conduct—a special problem in every group in which he was placed. In appealing to him to do better, the author discovered by a chance reference to "radio" that he was completely absorbed in the subject. He was taking a correspondence course and working with his "buddie" to construct a new arrangement of "hook-ups" in a "machine" that would make him a net profit of one or more hundred dollars.

In dealing with another obstreperous boy in the same group the author found the center of interest lay in the great out-of-doors. Animals, flowers, mountains, all held an irresistible fascination for him.

And so it is with the millions of boys and girls of the "teen" age. Each one possesses a separate and distinct individuality. The understanding of individual peculiarities and aptitudes of youth has come to be a most important problem in the training and leadership of the group. Since an individual belongs to the human family, he possesses the common characteristics of the race, but at the same time he possesses also specific variations in particular character traits. There is no such thing as a "standard

human being." Every individual possesses a distinct and definite capacity, varying in some measure from every other.

Differences in Religious Attitudes

Individuals manifest as marked differences in religious attitudes as in physical and mental traits. These differences are shown not only in the wide variations in beliefs and creeds but also in emotional and temperamental reactions.

Different aspects of religion.—Doctor Pratt in his discussion of religion[2] says that there are many aspects or phases, four of which are familiar; (1) the traditional, (2) the rational, (3) the mystical, (4) the practical or moral. Every deeply religious person has in his religion each of these four phases, to some degree.

The *traditional* manifests itself under many forms. It usually takes its authority from the past, from the parents, teachers, the church, the Bible. The child's religion is an example of this phase. It is "clothed in quotation marks."

The *rational* is that phase which is based largely upon reasoning, with little manifestation of the affective element. The religion of the adolescent youth is frequently of this type though it is sometimes characterized by the mystical and practical phases as well.

The *mystical*, with the affective element predominating, is quite distinct from the practical. A devout exponent of this phase of religion not only believes in his close relation to the Supreme Being, but feels

[2] Pratt, J. B., *The Religious Consciousness*, Chapter I, The Macmillan Company, 1921.

that he actually experiences contacts with realities other than and outside of self.

The *practical* or *moral* phase places great emphasis upon the work to be done rather than upon the truths to be believed, the creeds to be adopted, or the sublime presence to be felt. Examples of this phase of religion are seen in those individuals whose interests are predominantly in the field of social service and faith propaganda.

It is evident that no one's religion is altogether of any one of these phases alone but is a combination of all. The striking differences in religious attitudes of different individuals, then, are due as much probably to the varying degrees in which these aspects are combined as to any other one thing.

Inasmuch as there are many kinds of work to be done, individual differences in religious attitudes are of great significance. Saint Paul in the twelfth chapter of First Corinthians refers to the matter of individual differences in persons when he likens the Christian followers to the various parts or organs of the mystical body of Christ, each one with a special work to do.

Recognition of individual differences vital in religious education.—The recognition of individual differences among high-school boys and girls is vital and essential in religious education. They are subjected from early childhood to differences in training, and these social distinctions grow more marked as they grow older. Therefore, by the time a youth reaches middle adolescence, he differs from others in religious attitudes and possibilities because his experiences have been different from others. One of the special tasks of those who guide senior high-school

boys and girls, is to preserve these individual differences in all their beauty and wholesomeness and to inspire in them those ideals of Christian manhood and Christian womanhood which are vital to each.

Problems

1. In what way does Paul indicate individual differences in First Corinthians, twelfth chapter? What connection has chapter twelve with chapter thirteen?

2. Indicate a simple and practical plan for introducing some standard tests into your church school.

3. The following questionnaire was given to a large group of high school boys and girls:

"Below is a list of ways in which Christ is described in the Bible. Just which one of them describes best the relationship that you personally like most? That is, how do you feel about him? Or, how would you like to have him feel and act toward you?

"Think it over carefully, and check just one.

Adviser	Companion	Father	Leader
Advocate	Counselor	Friend	Master
Brother	Defender	Guide	Protector
Comforter	Exemplar	Hero	Teacher

"Or write below any other word that best describes his relationship to you:

"Put a check in the proper place below. I am

Age: ( ) 15—( ) 16—( ) 17.

Sex: ( ) Male—( ) Female.

Health: ( ) Poor—( ) fair—( ) good—( ) robust.

Work: ( ) Disagreeable to me—( ) Not quite what I want.

( ) Very agreeable — ( ) Just exactly what I want."

4. From the facts described in this chapter, name, in their order, the relationships listed in Problem 3 that

would seem to be those desired by girls; by boys. Write in two other relationships besides the ones given.

5. How is the conduct of the class program affected by the individual differences of the boys and girls in the group?

6. Suggest ways in which the knowledge of individual differences would aid in the better adjustment of boys and girls, in the home, at play, at school, in committee work.

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CHAPTER VIII

SOCIAL GROUPS

EVERY child is born into a social environment the members of which have certain customs or modes of common behavior and maintain certain more-or-less stabilized relationships with one another. The child gets his modes of conduct, his *behavior patterns*, largely as a result of his responses to these concrete factors in his environment.

Every individual responsive to social influences.—Every individual with whom one comes in contact occasions some kind of response. Human beings respond definitely to social influences. To belong to a social group as an active and acceptable member brings very definite satisfaction. Even the infant in arms, by fretting or crying if left alone, shows a strong desire to be with someone. Junior high-school boys and girls exhibit their social interest by organizing groups and clubs. This tendency is shown in the Senior high-school group by the organization of teams, societies, fraternities, and sororities having definite social aims. Special roles are played by individuals to establish their respective places in the groups. This struggle in the group, for a definite place or standing, occasions both conflict and competition.

Sociability of the high-school youth.—The highest form of social feeling or *sociability* is the interest in people for their own sake. This generous, un-

selfish regard for others because of the distinct qualities of their personalities is characteristic of middle adolescents. Personal satisfaction arising out of social relationships manifests itself to a very marked degree with senior high-school boys and girls. By this time, through wider and more enriched social experiences, they discover that they are definitely dependent upon society. Furthermore, they find that only through co-operation with others can they achieve success along certain important lines of endeavor. Therefore, they strive to secure the good will of those with whom they are associated. However, they lack judgment and experience in judging persons and are apt to choose the group which *appears* to be most congenial to them. They are not always capable of forming dependable judgments concerning the social traits and the personalities of their associates. Friendships and companionships are sometimes formed, in spite of parental disapproval.

Individual Traits as the Bases of Groupings

Many of the practical problems which parents and religious leaders have with middle adolescent boys and girls arise from marked individual differences in social attitudes. Failure on the part of the leaders of youth to understand or recognize these differences in personality and the unique customs that spring up within these social groupings may explain many of the problems of discipline with boys and girls of this age. Disregard of this principle may account for the failures of many cherished undertakings with both individuals and groups.

Personality groups.—Individuals are variously

grouped according to the predominance of certain social and other traits in the make-up of their personalities. It has become popular to-day to designate a personality by its most predominating characteristics such as sanguine, melancholy, vivacious, studious, athletic.

Persons separated into social groups.—While the variations in social traits may be marked, yet individuals cannot be separated into distinctly definite types. They may be classified variously, into different social groups according to the different social dispositions. Thus persons are characterized as agreeable, tactful, kind, impudent, frank, or deceitful. These differences, which are noticeable to some extent all through childhood, become especially marked during early and middle adolescence.

Since there is so much good in the worst of mankind and so much bad in the best, it is impossible to make any definite classification which will be scientifically accurate. However, for convenience in the study of character traits, there are many plans for grouping individuals. The most familiar classifications and practical groupings are: groups with reference to mental characteristics; groups according to social traits; the less favored group including the needy, dependent, defective, and delinquent.

Grouping with Reference to Mental Characteristics

As to their mental characteristics, children may be roughly classified into two *natural groups*. Two kinds of religious life and experience also are embraced in these two general groups. The first of these is designated *sensory-minded*, where feeling and introspection

dominate the life. The second may be called *motor-minded*, where the life is controlled by deeds or actions. Often we find these traits combined, some children being both motor-minded and sensory-minded.

The sensory-minded group. The sensory-minded boy or girl is passive and reflective. Ideas, more than things, interest this kind of a person. He is often called idea-minded. Because he is undemonstrative he frequently seems very timid. He may be considered even stupid by some who fail to understand him. Such boys and girls possess in abundance a capacity for abstract thinking; they delight in pure mental gymnastics. They are conscious of their own mental life. Our schools have always pandered to this group, somewhat neglecting the concrete thinker. True teaching discourages no natural aptitude or ability but utilizes these tendencies for developing effective habits and skills. The power to think abstractly is perhaps rarer than the power to think concretely. But the world needs both kinds of thinkers, and the true teacher or leader of boys and girls, realizing this, will make ample provision for the full development of each.

The motor-minded. Individuals who are motor-minded are often designated as the "*thing-thinker*," "*thing-idea*" person. The youth who manifests this tendency is impulsive, ever-active, is easily influenced. He loses himself in the world about him. He should be encouraged to read, to reflect, to study. "Thing-thinkers" can make a dynamo better than they can explain one. They succeed admirably in the laboratory, whereas they fail miserably in an examination on a text in chemistry or physics. Their religion, even, is a religion of deeds.

The exceptional group. The discovery of the *gifted pupil* has done much to bring about radical reforms in general educational policies and reorganization of curricula to provide for the maximum possibilities of this group. The gifted youth is neither peculiar nor eccentric. He is very much like other members of his group in social traits. He is superior in intellectual traits of all kinds and can make fine social and moral discriminations. A superior brain capacity provides superior capacity for a successful social career or a corresponding social failure. Usually he comes from superior home environments, has a general culture background, and manifests certain independent traits of character from which he is often misjudged. The great possibilities from the right training and guidance of the gifted youth both to himself and to society has just begun to receive definite professional consideration.

The psychopathic or neurotic group. The psychopathic or neurotic individual is one who is very sensitive to difficulties in his adjustments. He is easily upset. These individuals are sometimes spoken of as *introverts* because of the tendency to turn their minds inward and dwell upon their marvelous achievements or their humiliating slights, both the products of their perverted fancies or irrational imagination. This group calls for most careful study and sympathetic adjustment.

A psychopathic individual may be said to be one who does not use his brain rightly. He may be feeble-minded, he may be normal, or he may be superior. It is not a question of how much brains he has but of how he uses them. He may be said to be a *minor* or *major* psychopath, according to the

extent to which his capacity for mental adjustment is defective. The psychopathic group includes individuals characterized as peculiar, eccentric, "nutty," and erratic. They may become delinquent if the power of adjustment deviates so far from the normal that they are unable to harmonize personal conduct with that of society. One of the best ways for treating the psychopath is to fit his responsibilities and opportunities to his capacity. There are various forms and degrees of psychopathic disturbances that are reflected in peculiarities in human personality. These may have been caused by difficulties and conflicts which had not been met or satisfied. The more familiar forms are those who take the rôle of a "celebrity," of the "injured," the "sour-grapes" attitude, or that of a Pollyanna.

(a) *The rôle of the "celebrity."* Because of an abnormal desire for social approval or for social prestige, one may imagine oneself to be a great singer, a football hero, a star on the stage, the strongest and most admired in any rôle. In this way one becomes an extraordinary person in one's own estimation, one to whom belong distinct approval and deserved applause. These daydreams may bring much satisfaction, but if carried to extremes, they become disastrous.

It is often the case that a youth identifies himself with the hero or heroine or some other characters in fiction or on the screen or stage. He may identify himself with a real or literary character and try to duplicate superior achievements in every detail. Mary, a junior in high school, was discovered letting herself out of her window by a rope made from her bed linen. Her explanation was, "That was the way 'Anne of Green Gables' escaped."

(b) *The rôle of the "injured."* There is another form of imaginary experience, in which one fancies oneself abused and mistreated, even forced to leave home. This sort of individual may imagine himself joining a bandit group and going to the bad completely. He may see himself suffering some great injury in his exile while his parents and friends are making a frantic search for him. Finally, it is a great satisfaction to such an individual if he is brought back a hero, and the satisfaction is all the more sweet if the rejoicing over his return is coupled with sympathy and pity.

Two girls who had been very irregular and indifferent in the preparation of school work for several weeks previous to the semester examinations, received low marks. To avoid the deserved censure at home, the day on which they received their cards, they drove out into the desert in a closed car, having first purchased enough food to last them two days. They drove off the road and hid behind a hill. Their parents and the whole community were alarmed at their absence. Almost the entire male population spent the night in the search for them. Meanwhile they were comfortably sleeping in the car. When they returned, they showed no concern or contrition for the mental anguish and physical discomfort of the searchers, but, rather, a keen relish for the publicity they had received and the fact that their friends had been anxious for their safety.

An outgrowth of the "injured attitude" is *self-pity* which is a common characteristic of neurotics. It is often the source of pouting, sullenness over a real or imagined slight, refusal to eat or to play. Oftentimes, such a person uses his own foolish

preferences and desires as good reasons for particular courses of action. Desiring to take an afternoon off for recreation, he may justify himself on the ground that he has been working hard; he deserves a rest. With these persuasive excuses and explanations, he indulges himself but jeopardizes his rank and his position.

(c) *The rôle of a Pollyanna.* Another rôle which an individual may assume is that of a Pollyanna. He may declare the most cherished achievements to be undesirable and depraving, or, imagining that he is deprived of comforts and opportunities, may find the greatest happiness and supreme virtue in "enduring" his deprivations. It is important for youth to see that better than the pessimistic view of life, the "sour-grapes" attitude, that of the self-pitying individual, or that of the cheery indifference of a Pollyanna, is the courage to meet difficulties in a straightforward manner. These extreme attitudes account for much of the restless discontent in youth which results in delinquent practices.

One of the greatest services rendered by the standardized tests movement has been the improved classification of the boys and girls. Better adjustments are thus secured for all classes—the gifted, the psychopathic, the delinquent—to their particular needs and interests. While these tests were first developed and used in the study of the defective group, for the purpose of discovering measures whereby their weaknesses could be overcome and their condition improved, they are now employed to great advantage in the social adjustment of all classes.

Grouping According to Social Traits

Persons may be classified according to social traits. There are many groups according to this plan of classification. The most familiar are those who are *frank* and *sincere*, *deceitful*, *tactful*, *impudent* or *forward*, *meek*, *weak*, and *dependent* or *delinquent*.

The frank, sincere group.—The trait of frankness and sincerity is admired by all, even in small children. As boys and girls pass through adolescence, maintaining this trait of frankness, they are often spoken of as a distinct group. In their social relations with their associates, when it becomes exceedingly difficult to be "foursquare," those who are frank, open, truthful, and honest in all their dealings begin to be known as sincere, genuine, dependable, candid. The fact that they are even ready to stand by outspoken convictions, be the consequences what they may, causes them to be accepted as having moral courage. This group states things as they are. No one is deceived by their representations.

The deceitful group.—In contrast to the frank, sincere group, there are many individuals who are lacking in moral courage. They gain their purposes by misrepresentation, largely for selfish motives. Lest the law or public opinion call them to account, they pretend to be acting in accord with recognized procedures. Persons who engage in deceptions are unreliable and are called deceitful. They conceal their real intentions, if these conflict with the desires of associates.

The tactful group.—A trait much to be desired is that of realizing one's ideals or carrying through one's purposes without seeming to act in opposition

to the desires or purposes of one's associates. The *tactful* individual chooses his course of action, deliberately, in order to achieve his purpose, yet he succeeds in avoiding opposition. He is gracious and courteous, able to sense, as it were, the probable attitude of others with reference to a certain proposed course of action. Tact becomes diplomacy when it involves relations with one's fellowman that are more intricate. Tact or diplomacy is an art which may be developed very easily with middle adolescent youth.

The impudent, impertinent, or forward.—In contrast with the tactful group, there are found those who are impudent, impertinent or forward. Young people of this group generally have little regard for the respect due parents, associates, or superiors. They are inclined to give little consideration to the opinions of others. A boy or girl may be tactful without being deferential. Nevertheless, a young person who at all times pays due respect to those in authority sooner or later will be in conflict with those of his own age. Conflicts in the point of view between the typical youth and the ordinary adult are numerous. But if the adult is an efficient leader, willing to become a friend and comrade, this problem of impudence may never arise.

The meek group.—When the Master Teacher said, "Blessed are the meek, for they shall inherit the earth,"[3] he pronounced a benediction upon a very rare group of individuals. The members of this group "if reviled, revile not again." If corrected by parents, they are not offensive in making their

[3] Matthew 5. 5.

defense. They are not easily humiliated or angered. They regard the feelings and interests of others more highly than they do their own; they accept chiding quietly, and pursue the even tenor of their way as soon as the chiding ceases. They never vigorously resist the actions of others against them. Persons of this temperament are favorites in every home or in every social circle.

The weak group.—Sometimes individuals are bent as reeds by every passing opinion. They acquire, however, a certain amount of popularity with certain people, but can never enjoy a strong feeling of comradeship with their associates. They cannot shape events. As a rule, members of this group are *followers*, not *leaders*. They are usually ignored unless they can be used to advantage by others. Frequently in the attempt to be agreeable they give the impression of being deceitful and hypocritical. They appear to be on both sides of the questions at once. They are unable to stand by their own opinions and judgments. They rely on others for guidance. For the most part, they think as others think and do as others do. Hence they reflect the opinion of the last crowd with which they have associated.

Oftentimes members of one's family, pastors, and some teachers commend such a child for being "good" or "nice." But weakness is not the same as virtue. A person of a neutral character is usually ignored by his associates. Such an individual is in grave danger of being influenced for wrong. He can easily become a menace to any social group.

The dependent and delinquent group.—This group of individuals includes two divisions; the dependents, those who are the wards of society because of unfor-

tunate circumstances over which they had no control; and the delinquents, those who, to a greater or less extent, were responsible in their violation of established rules of conduct.

(a) *The needy or unfortunate group.* This group includes all those individuals who are unable to maintain a normal social standing in their community. They may be classified as the dependent group who for some cause—environmental, financial, physical, or mental—are so handicapped as to fail to make normal progress. The mentally defective group includes those who, through heredity or other causes, are so badly deficient in mentality that they will never overcome the defect and must always remain subnormal. The main causes to which we attribute mental defectiveness are those of faulty social conditions and hurts to the nervous system which enfeeble the body and produce brain disorders. Among causes unfavorable to mental growth on a large scale are riots, strikes, and war. They often result in weakness and defects.

(b) *The delinquent group* includes all those with wayward tendencies of any serious character. The conditions which cause delinquency may be classed as follows: criminal tendencies, retardation and defectiveness, poverty, changing social conditions, environmental home ideals and standards. The leading offenses of which boys are guilty are incorrigibility and waywardness which usually implies immorality.[4] In the juvenile court proceedings, the delinquent girls are classified as incorrigible, disorderly, and immoral.

[4] Richardson, Norman E., *The Religious Education of Adolescents*, Chapter VII. The Abingdon Press, 1918.

Home conditions exercise a profound influence upon children; unpleasant home life is responsible for many cases of delinquency. Statistics from juvenile court reports indicate that dishonesty and petty larceny, to a great extent, are direct results of failure of parents to provide boys and girls with a reasonable amount of spending money.

The bulk of the delinquent group comes from the ranks of those who are either below the poverty line or very close to it. Poverty usually means inferior homes, bad housing conditions, inadequate recreation and food, and other social disadvantages which youths abhor. Unable to gratify their tastes and longings in the home and under right and proper conditions, boys and girls devise for themselves ways and means of securing their satisfactions without regard to the social or moral right of the case. Insofar as it is possible, the physical causes of delinquency should be remedied. There should be some person, either parent or friend, who stands in such relations to these boys and girls as to make it possible to guide them in the knowledge of what ought and what ought not to be done.

Formal Groups

The individual and society are so closely connected that it is difficult to think of one without the other. The hermit or recluse is abnormal. One can scarcely think of oneself except with reference to a social group of some sort. Society is composed of various social groupings such as the family, the village, the city, the nation, each one of which, except the first, may be subdivided into any number of smaller groups. Each group with its own character-

istics and possibilities will have its relation to all other groups.

The temporary groups.—Of the temporary groups the crowd is the most aimless and arbitrary. While some crowds are composed of people of various interests and purposes, the ordinary crowd is characterized by a common purpose. This explains in part, the ease with which a leader may sway his crowd with a mere suggestion. When the members of a crowd, controlled by highly emotional excitement, participate in the act of stoning, burning, or killing, the *crowd* becomes a *mob.*

Other temporary groups are: the *assembly*, the members of which are controlled by *ideas* rather than *emotions;* the *public*, which is a most powerful temporary group organized about *particular centers* of influence extending to a whole people.

The permanent groups.—The permanent groups, which often grow out of the temporary groups, have been organized to meet certain permanent needs of society. These groups are more stable than the temporary groups. They have legal recognition and have acquired more group loyalties and culture. The more important in the list of the permanent groups are the homes, the school, the community, the professional or vocational group, and the church.

The first permanent group and the most important social unit to which the senior high-school youth renders loyalty, is the *home.* Family life, when properly conducted, contributes untold good to the social order. The training received during the first fifteen years of one's life is very apt to dominate the later years. A youth may leave the protection of the home and enter upon the swirl of modern customs

and revolting fashions and drift with his contemporaries, ignoring the precepts of his home training. In most cases, however, the influences of the home ties will help him ultimately, to approximate the family ideals and standards.

Another permanent group which is most effective in its influence upon youth is the *school.* Self-control and obedience to law are results of good school discipline. Efficient, sympathetic, earnest, and sincere teachers can stimulate interest in Christian standards of right social living. Through this influence, youth's enthusiasms may be inspired with *high ideals*, and *right moral principles* become fixed. It is often the case that he will take suggestions from a respected teacher which he would not tolerate from some other sources.

Another group which may be called permanent is the *vocational* or *professional* group. This includes persons who have common commercial, industrial and professional interests. These groups are required to have specialized training in preparation for their work. The vocations involve certain systems of rights and duties which must be respected. These occupational groups are firm upholders of standards that affect property and contract. Their ideals inspire business honor.[5] The best high schools are beginning to render valuable service by offering courses in vocational guidance and vocational selection.

The fraternal groups.—There are certain permanent *fraternal groups* organized for purposes of mutual service. Especially do these fraternal or-

[5] cf. Heermance, E. L. Codes of Ethics, 1924.

ganizations appeal to the youth of senior high-school age whose desires to be of actual service to others and to join the great world society are strong.

The welfare of the people of one's own *community* as to housing, health, government, sanitation, and the like awakens an immediate response in the lives of youths as they eagerly look about them for laudable fields of endeavor. Membership in a community that has pride in its history or appearance brings satisfaction to middle adolescent young people.

The Christian Church

The Christian Church is a permanent organization. Its power to persist has been abundantly demonstrated. Its purpose is to foster Christian ideals. It is established upon belief in God as the Father of mankind. It helps people to realize the validity and the usefulness of such a belief. It recognizes Jesus Christ as its Lord and Master.

The call of the churches, demanding a very high form of personal consecration, satisfaction, and service, makes a strong appeal to the senior high-school youth. During this period when there is spontaneous interest in athletics, vocational possibilities, and social service activities, the standards of service in the church program should make a vital challenge to middle-adolescent youth. The church fails in its opportunity if it is not so organized as to make use of the manifold capacities for service which characterize the boys and girls at this period.

It is important that the middle adolescent should come to appreciate the truth, that unless he learns to contribute something to the common good of his group, he will soon find himself ignored or even driven

out entirely. It is not expected, of course, that everyone shall become a leader or guide. It is imperative that he assist his group in some capacity or he cannot count himself a true member of it.

Youth at this period should be made to feel that through these permanent groups there are protected, for himself and for posterity, the inventions, discoveries, and the secrets of well-being which have contributed to the general social welfare. He should learn that through them are preserved for him and all future generations the treasures of arts and sciences, and the sentiments, ideals, and standards. The middle adolescent should be inspired with a reverence for these permanent institutions which represent the sentiment, ideals, standards, and traditions which have been built up by the great leaders in general social and spiritual reforms. He should come to know that *social control* through these permanent institutions, the *home*, the *schools*, the *churches*, protects not only the cherished *traditions* of his fathers but the *labors* of all mankind for the benefit of coming generations.

Problems

1. Few people belong exclusively to any one of the groups described in this chapter. Each individual, to some degree, has every one of these characteristics, though some one of them may be more prominent than others.

Work out a rating-card for all the traits described, somewhat on this order:

Name of person rated ———————————

Trait	Decidedly	Moderately	Only slightly
Sensory-minded	———	———	———

Motor-minded, _____ _____ _____
etc.

2. Using your rating card, rate two young persons with whom you are well acquainted—one boy and one girl.

3. Make a suggestive list of traits which characterize the motor-minded individual; the sensory-minded.

4. Suggest ways in which the work of the church school program may be planned to provide for the needs of each group.

5. List the chief causes for delinquency among high-school pupils.

6. What are the strongest influences to prevent delinquency.

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CHAPTER IX

CHARACTERISTIC EXPERIENCES OF THE MIDDLE ADOLESCENT

THE one who would be a successful worker with middle adolescents needs to be intelligently and sympathetically familiar with their personal problems. He should be able to see life through the eyes of youth—know the occasions of their joy and grief, understand their anticipations and regrets. What these young people desire of their teacher is companionship, not condescension; sympathy, not misdirected pity or coercion.

The task of understanding youth is not an easy one for the leader. These boys and girls may be living in a different world. It may be said to be a world of visions and dreams, in which the wonders of life are challenging every fiber of their being. Successful achievement in whatever may be their line of endeavor brings a vivid sense of joy. Failure is hard to bear. Their experiences constitute an indescribable mixture of fears and longings, thrilling, pulsating joys and hopes, and, for the most part, little serious appreciation for the matter-of-fact, practical problems of the world's work. They have little time for the commonplace nor do they have admiration for those who are content to move on that plane.

SOURCES FOR THE STUDY OF YOUTH AND HIS PROBLEMS

An intelligent program for studying middle-adolescent boys and girls should be carefully worked

out. Such a study requires a well-formulated plan of procedure. There is no alternative to the assembling of a large number of facts—facts that reveal the nature of this level of experience. Every teacher should possess the spirit of a scientist. He should diligently seek for a body of knowledge that gives adequate insight into this kind of life. To become familiar with the best literature that describes or interprets this life should be the settled purpose of every teacher.

Scientific studies available.—There never have been a time when more serious attention and study have been given to the problems of youth. Experiments are being conducted for the purpose of analyzing individual and group traits and of discovering particular needs and how best to meet them. Norms of development are being established. Areas of moral struggle are being located and defined. Standards for judging curriculum materials and methods in terms of actual needs, interests, capabilities, and limitations are gradually being fixed.

Means of study through various agencies.—In this connection there are numerous agencies which provide excellent opportunities for the study of youth and his problems. Educational agencies, State and municipal institutions and commissions, recreational agencies, industrial and commercial organizations, and organized social welfare and philanthropic groups are all searching for facts. All these provide data for the study of the problems of youth. Even if the teacher is unable to carry on a formal research project, he should be alert in discovering facts and should have some way of assembling and interpreting them.

Case study valuable.—The plan of individual or "case" study has distinct advantages. Every youth is an individual case and becomes a definite and distinct problem for study. The application of general principles and substantial bodies of fact information in the diagnosis and prognosis of the individual members of the class should be the ambition of every teacher. To know one pupil it is necessary to have known many. But it is particularly valuable to acquire skill in collecting information concerning home conditions, cultural background, educational outlook, the character of pupils' friendships, economic status, and other vital matters.

One of the most successful methods of securing accurate information concerning youth is through personal interviews in which data are secured from the youth himself. The most fruitful and valid factual information relating to youth is secured directly from intelligently co-operative boys and girls.

Case Studies of Middle Adolescent Problems

The following descriptive records of problem experiences are selected, practically at random, from a collection of many thousands that have been secured by Dr. Norman E. Richardson. They are included here merely as a few samples of the kinds of information which a companionable teacher or leader may secure from the boys and girls of this age group. Each boy and each girl, in trying to measure up to the Christian standards of living, has his or her own personal problem. More of these young people need the help of a psychiatrist than the average church school teacher dreams of. Moral delinquency

may easily be occasioned by mental conditions that many of the social and religious workers fail utterly to understand. The responsibility of knowing the pupils as individual boys and girls cannot be disregarded.

Need for sympathetic and wise counsel.—Parents fail to meet the needs of their children insofar as they do not become their confidants. If from earliest childhood children were given a sympathetic ear and wise counsel, even in their childish griefs and trivial troubles, parents would be more apt to have their confidence during adolescent years.

Parents often underestimate young people's ability to withstand temptation. The problems of education and amusements are left too frequently to outside influences. Parents should take more interest in the activities and amusements of their children. They need to be more progressive and to keep in touch with the interests of the youth of to-day—interests more varied and complex than those of former days. Healthful amusements and recreation must be provided.

High-school boys and girls to-day are sensitive to the lack of appreciation and understanding on the part of their elders and often are outspoken in their criticism for this attitude.

A high-school girl, a member of the senior class in a large Western city, in speaking of the high-school girls of the city said, "Only five percent of the girls of our high schools may be said to be 'wild,' and blame for this number may be placed mostly on the parents. The reason for this is the parents are not progressive and do not keep in touch with their children's activities."

A young high-school lad, president of the student body of a large city high school, said, "The youth of to-day is fighting as no youth of other previous times ever fought to be clean and strong, ready for the great problems of to-morrow."

Case Problem No. 1.
Girl—16 years old.
School Grade—Senior.

It is difficult to know what is best to do in some cases. There are so many times when it is hard to do what is right and you go ahead and do what you know is wrong, even if it is wrong.

I am a girl of sixteen. I have gone with a certain boy for almost six months and I like him extremely well as a friend. He made me promise not to go with any other boys unless we split up. I made this promise and when other good-looking "sheiks" ask me for dates, it is almost impossible to refuse them. Many times I have gone with them, breaking my promise. I know this is wrong to break a promise, but I do like this boy and want him, but he is altogether too serious. Is it best to continue this way in deceiving him or best to lose him?

Case Problem No. 2.
Boy—17 years old.
School Grade—11th.

The greatest problem I have is getting through school, as I am just a poor country boy and work my way through. Since I have been in high school the work is hard and I worry about not being able to dress as other boys do. I have formed the habit of drinkihg. I would like very much to quit, but I need help. My first experience in whisky happened when a boy friend and I were out driving. Of course I thought I would not be a sport

if I refused to drink, but I can keep from drinking as long as I have no hard problems before me. One other thing is failing to go to Sunday school.

Case Problem No. 3.
Girl—16 years old.
School Grade—11B.

My experience is one that I have trusted only to my best girl pal. It has occurred again and again and I think my life and environment have made it all come out this way.

I am a girl with friends and enough popularity. I am well thought of by my elders and often used as an example of a Christian girl, and yet I have not always been all of that. My greatest problem is that I'm afraid somebody will hold all the wrong things against me some day after I've been good so long.

I admire a pretty home and children, but I have been forced into believing that I should follow a career instead of more domestic things, because of the things I've done that will probably hurt me later.

My father is living, but does not contribute to my support. I live with an aunt and uncle who have a two-year-old baby. They are good to me and believe that I am the nicest girl in the community. Well, I am, but I feel that I'm deceiving them when I can't tell them I've already been bad.

I am an original girl and modern. I believe in God, but am afraid to believe in man, although I have a wonderful boy pal that has never kissed me. What can I do if he ever finds out those hideous things?

I don't want a career, but that's what I'm studying for. My girl friend calls me "silly." She says, "Forget it." My aunt and uncle like all my friends, and although they say I'm a little too serious at times, they like my ideas.

It'll all come out in the wash some day, but while I'm waiting for that time to come my life is spoiled, making me almost too much depressed to smile with the rest of my friends that I love. They don't know anything about those things that happened a long time ago. What will they say when they learn that the girl who is president of her Sunday school class—president of the High School Methodist League, and who goes with the president of the biggest boys' organization in the city's churches—isn't what they think she is!

Case Problem No. 4.
Girl—17 years old.
School Grade—12B.

My greatest problem is making my parents believe that I am capable of taking care of myself with a crowd of boys and girls or with a boy. They worry about me all the time I'm gone and when I arrive home they actually seem rather hurt and even angry because I went.

I don't know whether it is because of parental love or selfishness on their part. I am the baby in the family of two, and the only girl. Grandparents and relatives have always been very fond of me. My folks have always hated to see the time when I would begin to want to go out with boy friends. An older brother in the family has always been a sort of hindrance to me also. He was always contented to stay at home with the folks and has never had a crowd of boys and girls to run around with. He is twenty-one now and as far as any of the family know, has never had a date with a girl or even been with a crowd of boys and girls. Just within the last week, however, he left home for Oregon with a boy friend with only about two days' notice to the folks. The folks felt *terribly;* in fact, it just about broke them up, and now they intend to hold closer to me than ever, since I'm the only one left.

I love sports, and mother thinks that they aren't quite the proper thing for a girl seventeen years old. There is nothing I like better than to get a crowd of boys and girls or a keen boy companion and go swimming, but mother objects seriously, saying that it isn't the proper thing for a young girl and boy to go swimming together. The folks never give any satisfactory reason for it, only that it isn't quite proper. But other boys and girls do it, and I think the folks are selfish.

My parents have never deliberately refused me permission to go any place, but they certainly give me to understand by their hints and looks that they would much rather I stayed at home; nevertheless I go because I feel like it is my privilege as *youth*.

Need for definite and concrete appeals.—It is easy for teachers and church leaders to be uninformed concerning the actual stress and strain that are found in middle-adolescent experience. They overlook the uniqueness of individual needs. They often give censure where sympathetic counsel is needed. This is due probably to the fact that teachers are too often concerned with glittering generalities or theoretical and abstract principles. In giving counsel to youth, it is necessary to be particular and concrete. Definite and practical applications make more appeal and a greater impression.

Case Problem No. 5.
Boy—16 years old.
School Grade—Sr. B.

To smoke or not to smoke, that was the question. I was out with a bunch of boys, somewhat older than I. We were driving around in a car after some kind of an entertainment. All the fellows were smoking cigarettes and I imagine it looked rather queer that I didn't smoke.

Ever since I had started in at the intermediate schools I'd had it drilled into me to keep away from cigarettes, but it had made no impression on me, for it was the same old line, until one man gave a talk that was different. He was one of the big employers of the city. He said that he had figures of his own and those of others that proved unmistakably the harm of cigarettes. He quoted these figures and then he said, "I never have, nor never will, employ a cigarette smoker."

Well, that night I thought of all the things that man said, consequently I knew that just smoking that cigarette would ruin my chances of getting work in a lot of places, so I turned the fellows down, and as yet I have not smoked a cigarette.

Case Problem No. 6.

Girl—17 years old.

School Grade—Senior B.

My girl chum had come for a visit of two days. In the morning (Sat.) we had attended a music contest in which she was a participant. Dining at town in the evening, we stopped on our way home to see a girl of whom my chum was fond and of whom I would like to have been fond had she been different.

This girl was in the midst of preparations for a "hot date." Between puffs of her cigarette she talked—light, frivolous, profane talk. There was going to be a "keen" party and would we go? My chum, whose home life was strictly disciplined, and who was anxious to taste a bit of "life" wanted to, but knew I could not be persuaded. Knowing that she would have little time for this friend of hers unless she spent this evening with her, I consented to her going, partly to show my faith in her and partly for a test. The escorts, when they came, were "tipsy." They all went off in a merry party with the

promise that my chum would be home at 11:00 P. M. I retired and awoke at 2:00 A. M. to find her just getting in.

It wasn't hard for me to say "No." It wasn't a temptation, only in that I could hardly trust my chum in that crowd, so I thought, and still feel, as though I was not being true to my trust of her while she was my guest. Fortunately, nothing came of it outside of the party, except my chum getting drunk.

The persons to blame were the parents of the girl (who staged the party), because they turned her loose in a town larger and more sinful than the one from which she had come, and the devil and his crowd took away her sweet girlhood.

Case Problem No. 7.
Boy—17 years old.
School Grade—11B.

One evening after a play at the school three boys and three girls in the party went for a ride in the car of one of the boys. One of the fellows had a little something. I don't know where he got it. It is very easy to get such stuff from different well-known people in this city. I didn't taste any of it myself, as I do not care for it. However, all of the others took some of it, rather to the excess. I was given the place at the wheel and we drove out into the country, where I parked the car in a little sort of lane. One of the girls started to walk home, but was finally persuaded to stay. This was the first time I had ever done anything of this sort, but not the last. This happened in the winter, and though I am not sorry for spending my time that way when I should have been at home and asleep I have wished many times that I had not done it, for it was the beginning of a bad habit not easily cured. That was the first night I really stayed out late, for it was almost four o'clock when I got home, though

my parents never knew the exact time because they thought I got in about eleven.

Case Problem No. 8.
Girl—16 years old.
School Grade—12B.

My greatest problem is going to church. A very simple problem from the standpoint of most people, but not for me. I attended Sunday school regularly until I was fifteen. I began to lose interest the fall I was sixteen. The young folks at the church I attended formed a crowd. There were parties nearly every week at one of our houses. There were some members of the younger group at the church who were left out of the crowd.

We, who were members of this "bunch," were great friends for a long time. We gave surprise parties on our birthdays, gave picnics, bridge parties, dances, and had all of the good times a group of congenial young folks can have together. Then we lost interest in the "bunch." We began inviting outside of the crowd. There were quarrels among both boys and girls that broke up our friendships and left us enemies.

We all quit attending this church. First one dropped out and then another. The pastor of the church made several attempts to reunite us by planning socials. His efforts were futile. We considered ourselves too old for a church social. Most of us said there was no fun in that.

Since then I have cared nothing about attending church, although my mother has asked me to go several times. I like to swim on Sunday afternoon, but mother said I could not go unless I attended Sunday school. I went several times so I would be allowed to swim.

Of course, I believe in a God and I have joined a church, but there is something about the attitude of older people at our church that I do not like.

They seem to think that my chum and I had a great

deal to do with driving the younger crowd away from the church. Perhaps we did—and maybe we didn't, but they are rapidly driving away any desire I did have to attend church by their "know-it-all" attitude.

Case Problem No. 9.

Boy—15 years old.

School Grade—11A.

A problem I have (being a boy) is shall I neck, drink, smoke, etc.? I am confronted with this problem constantly at the Club, at parties, on auto rides and, in fact, everywhere. I will take a drink and smoke and neck just to be in a party and not to be a wall box, but I don't think it is right. I think in the more wealthy class of people our social relations make greater demands than do other people's. I have my own parties, and never a night passes without a *little* necking party. The more you can drink the more popular you are. All this is not right, but it is being done in the best of society.

What would you do?—I go to church, but so do my wild (if they are) friends. Would you sit at home, or have a good time? A good time in our set means a "wild *muggin'* party." Just last week a boy and girl were in what a few years ago would have been a "big mess," but their broadness of minds and their knowing what to do straightened things so they will be O. K. soon. So you see we are more intelligent and broader-minded than were the boys and girls a few generations ago.

Need for training in moral courage and responsibility.—Leaders of youth need to instill ideas of moral courage and of responsibility, so that when the stress of temptation comes, the boys and girls will be able to say *No*, and will feel responsible not only for their own acts but for those of their friends and associates.

Case Problem No. 10.
Girl—15 years old.
School Grade—10A.

One day four of us girls went on a hike. My cousin (one of the party) had told the girls previous to this time that I had smoked, drank, petted, etc., or otherwise, I was what you called "hot." When we were seated by the river and had eaten our lunch, one of the girls pulled forth a packet of cigarettes. She was not a girl who smoked, but someone had given this to her. The other girls of the party asked for the package, lit one, and began to smoke. It happened that she was our minister's daughter and I was greatly surprised. She smoked awhile, then offered the cigarette to me. Now, I had never in my life even held a lighted cigarette, so, of course, felt queer. I did not know whether to refuse it and let them know my cousin had lied or to accept it and smoke. Well, I took it, smoked, and to my surprise did not choke. My cousin asked if she might try. She took it, breathed hard, and then took a puff. She began choking, but tried again, another choke, and she handed it to me. Again I sat with the cigarette in hand. I took another puff and returned it to the first of the party, stating that it was too badly bent to smoke. I got through all right. They didn't think anything about it. But although it has been several months, I cannot forget it.

Case Problem No. 11.
Boy—16 years old.
School Grade—Senior.

The problem of cheating is a difficult one to me. This is done every day in school and quite often the one who cheats boasts about it. I do not cheat for my own advantages, although I sometimes *aid* a friend. My own

grades are good enough without being raised by cheating. How can one meet this test? Almost all pupils have enough honor so that they will not cheat when the teacher is out of the room.

Case Problem No. 12.
Girl—16 years old.
School Grade—11A.

The hardest thing for me not to do is to help someone in a test if they ask for help. Of course it isn't fair to do this, but if you don't, then your girl friends will think you're not a good sport, and stingy. This happened many times last year. It was in a senior class, and since I sat next to my girl friend it was easy to help her. She was absent so much that, of course, she wasn't a strong student, and I attended regularly and knew something about the course. The fact is I know I did wrong in helping her, but I never would have felt the same if I hadn't helped her some because we were such good chums.

Case Problem No. 13.
Girl—17 years old.
School Grade—12B.

When I go with the group of girls that I chum with I most always have to leave something undone at home that I should do. But my conscience does not affect me except when my mother offers some objections.

Some time ago I was invited to go fishing with a group of girls and boys. I had a lot of things to do at home. But I went. We had a good time.

Then something happened to ruin the entire day. The boy that was sitting beside me had been acting all right, but just as soon as we started for home he wanted to kiss me. I had never seen him before, and I have a

sense of pride in the fact that I don't kiss any boy the first night I have met him. When I refused he got peeved and acted so the rest of the time.

Sometimes when we go places now he acts snobbish and funny. I have often wondered if it is a great mistake to refuse a kiss. It doesn't seem to me it would hurt me and it would have made me and the rest of us have a better time together, I am sure. I didn't, however, know what to do.

Case Problem No. 14.
Boy—18 years old.
School Grade—12A.

There is one experience particularly in my life in which I did not exactly know what to do. Some boys of my class were showing some girls some obscene pictures and literature. Since I was a Christian Endeavor president, I did not know whether to butt in to something which was none of my business and try to stop it, which I knew would be futile to try, or not. The fact was I did not do anything but leave the crowd alone. I felt I was up against a stone wall.

Case Problem No. 15.
Girl—15 years old.
School Grade—10A.

I was attending a party of a friend of mine, given at her home. Since it was warm several were standing on the porch. Someone lit a cigarette and offered the others one. At first I declined, then someone turned to me and said, "Baby!" At this I accepted, had it lit, and smoked a small part of it, then threw it away.

I have never since been tempted to smoke, and if I should I know I would refuse, for nothing that I have ever done I regret so much as smoking that cigarette.

Case Problem No. 16.

Girl—17 years old.

School Grade—Senior.

When I was in a sophomore class in high school I ran around with a bunch of students whom I didn't know very much about. One of the boys in the bunch asked me for a date one evening. He said we were going to a party. They came after me at 8:30. Instead of going to a party they said they were going to a nearby city. I couldn't do a thing but go with them. We arrived there about 10 o'clock. I had been told to be home by eleven. I knew that it was not the right thing for a bunch of students to go that distance. In an hour and a half we started home at eleven thirty. We got home at one thirty. I could not go home so late, so I stayed all night with a girl friend. My mother was very frightened. I knew that everything I did was wrong, but I thought I had to do it or be made *fun* of by my friends.

Need for sympathy in economic problems.—Frequently parents fail in not considering the financial needs of their children. Life to-day is not so simple as it was formerly. Just as it costs more for the adult to live to-day so the financial demands of youth are greater than they were a generation or so ago. Boys and girls need an allowance, no matter how small. If they are working, they have a right at least to a part of the fruits of their toil.

Case Problem No. 17.

Boy—17 years old.

School Grade—12B.

I think one of the greatest problems is that of employment. It makes it rather hard for a boy, especially if he does not have the clothes that another boy has.

And then again it is a rather bad thing for the boy who spends all the money he makes on "having a good time" late at nights. Lots of times I have wondered what I'd do next without employment and no funds for attending games (school) and other amusements. That's all I have to say except that I hope things will be regulated so that boys can find employment to work themselves through school. I don't have to pay for the schooling, but only for books, clothes, amusements, etc., and I find it rather difficult to locate a "job."

Case Problem No. 18.
Girl—17 years old.
Employed in a Shop.

I am old enough to take care of myself. I work hard all day long. When I get home I have to go through the same routine of washing dishes and doing the rest of the housework. Mother and my two sisters would not think of helping me a little. I give my mother all my pay and receive in return from her a small allowance for spending money. I get a dress when I am so shabby I have to have one. I love pretty things. I should not mind it if we were poor, but we are not. We have a beautiful home, and my dad makes enough money to support the whole family.

Mother and dad are too old-fashioned. They are too strict. They want me to be that way. How can I be, with my different ideas? I am not allowed to stay out nights after 10 o'clock. If mother ever knew I went out with fellows on the sly, I hate to tell you what she would do to me.

My sisters would not help me. They consider me a baby. I have no standing with them whatever, being the youngest. I have to take all and say nothing. One would think I committed a horrible crime just wanting to do the things girls of my age do.

I have tried to take mother into my confidence. Other people have, too. But it does no good. I've explained everything to her. But it is no use. She will never change.

Problems

1. Outline suggestive ways in which an individual or a group may learn how to make better social adjustments. What do you think of reading books on etiquette?

2. List a number of social traits which are desirable; some which are undesirable.

3. What are some practical suggestions in dealing with a "problem case" whom you have known?

4. What should be the attitude of the parent or leader toward such a "problem" boy or girl?

5. List ways in which the *home*, *school*, *church*, and *community*, co-operatively, may aid youth in forming habits of self-respect and dependability.

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PART III

CURRICULUM AND METHOD

CHAPTER X

METHOD IN TEACHING RELIGION

During recent years marked changes have been introduced into the teaching process. Formerly, teaching was understood to include three very distinct steps—*imparting* ideas; *developing* and *enriching* old ideas and causing the formation of new ones; and *training*, causing the establishment of habits and skills through the development of understanding and appreciation of this knowledge together with the ease, accuracy, and skill in expression of the lesson truths taught.

Teaching is now understood to be the process of *guiding* the learner in the acquisition of useful information or knowledge; the development of habits and skills, and the acquiring of attitudes, ideals, inhibitions, and appreciations. It is impossible to stimulate any one of these activities without, in some measure, causing development in the others. In learning a hymn, for example, one not only acquires information relating to the text of the hymn but also cultivates certain appreciations, and these facilitate the acquiring of corresponding skills or habits.

Factors to be reckoned with.—The methods of teaching are determined by the nature of the subject matter to be taught and by the capabilities, interests, and needs of the pupils. The new idea of teaching requires that the pupil be trained to exercise moral

self-control as well as to understand the moral law, to think as well as to recite. It is primarily the pupil who is taught. It is what happens to him that counts. The changes brought about in his experience are what matters most.

Two methods of approach in instruction.—There are two distinct methods of approach in teaching. One is the plan of instruction in which the information, based upon accepted *authority*, is made available to the learner. The chief activity of the pupil in this kind of teaching is the act of getting, understanding, and retaining information. The second approach includes all those procedures in which the learner is *investigating*, *discovering*, *developing* and *using* information through self-activity, initiative, and originality in which he is sincerely himself. These methods are different, yet each one is of value in teaching. One is material or subject matter centered. The other is child or experience centered. They may be combined.

There are advantages in both methods of instruction. In the *authoritative* method, the lesson materials can be more logically arranged. There is less digression from the theme, and less waste of time and effort. The *development* plan of instruction provides better understanding and appreciation of the materials presented and for increased interest in them and their use on the part of the learner. Opportunity is afforded the learner for independent appropriate and original thinking. There are several methods of teaching which may not belong distinctly to either one of these groups but include some elements of both.

Method in Teaching Procedure Based on Authority

Those methods which are distinctly authoritative are the textbook method, the story method, the lecture method, and certain sensory plans of presentation such as visual education and the like.

The textbook method.—The question-and-answer method based on the textbook is the most familiar and the most generally used method of instruction. To be effective, the questions should be original with the teacher and a natural outgrowth from the adaptation of the lesson to the particular class group. The questions should be clear and definite, calling for well defined, unambiguous and concise answers. Several advantages are claimed for this method. It broadens interest and curiosity on the part of the learner. It leads the pupil, by easy stages, to express his own thought, and provides for inductive development of new subject matter. It enables the teacher to discover the pupil's mental level, his weak points in the understanding and appreciation of the lesson materials and his own failure in presenting the subject.

The story method.—The story method of instruction is used in both the public schools and church schools because of the universal interest in the story. Some of the most sublime Bible truths are given in story form, such as, "The Story of the Talents" and "The Prodigal Son."

The story is an effective method of instruction because it is concrete and vivid, dramatic, dealing with imagery, action, and personalities, and the direct application of the lesson truth. It gives

pleasure, quickens interest, stimulates attention, enlivens anticipation and thus provides a responsive setting for the lesson to be taught.

With the senior high-school youth, the story method is of value only if adapted to the age and group interests and suited to the lesson truth. Moralizing or preaching from the story is apt to kill the interest and destroys its educational value. The story method in the hands of a skilled teacher may be combined, to great advantage with other methods of instruction.

The lecture method.—The lecture method of classroom instruction is confined largely to the colleges, universities, and large organized classes of the church school. One of its chief advantages is that it makes possible the presentation by the teacher of the maximum quantity of materials already classified and organized. The teacher, having superior knowledge concerning them, can present the lesson comprehensively. Another value is in the inspiration stimulated by the complete, well-organized presentation of the specific lesson, vitalized by an enthusiastic and magnetic personality. The chief objection to it is that it limits active participation on the part of the learner. It is therefore unsuited to younger groups. A class of high-school youths, as a practical joke, voted unanimously to adopt this plan so they "would not have to study the lesson," and would not have to expose the limitations of their own knowledge.

The objective method.—Interest in instruction through the use of sensory material is rapidly growing among all educators both in public school and in religious education. Pictures, objects, lantern slides, moving-picture machines, the phonograph,

and the radio are all recognized as invaluable equipment for instruction.

Method of Instruction Based Upon Developmental Procedure

The most familiar of the developmental methods are the discussion method, the problem-solving method, and the social or individual project. The Socratic method of questioning is regarded as developmental because it is a process of teaching whereby the pupil is led by skillful questions to reach his own conclusions. The method of instruction that makes use of educational dramatics has become increasingly popular. It provides for wide application of all the teaching procedures. These methods are especially adapted to the instruction of the senior high-school youth.

The conversation or discussion method.—The discussion method provides for the free interchange of thought and opinion by members of the group. The teacher or leader directs the discussion but does not dominate it by forcing personal opinions or by suppressing the ideas of the group. The leader also holds the group to the topic under consideration and does not allow wandering from the subject. This method is most effective with the senior high-school boys and girls. They are vitally concerned with life problems and everyday experiences that lend themselves to this mode of treatment. If a suitable topic is under consideration, they engage whole-heartedly in the discussions because they are personally interested.

(1) Steps in the discussion method. In using the discussion method there are four definite steps to be

followed. The problem should be *stated* or *defined.* It should center about one particular topic or truth. The next step is discovering the *means* or *sources* of *solution;* that is, materials or experiences which will explain the problem. The third step is discovering the *principle* of solution. Having discovered from these sources the probable results, discussion of these leads to a definite *principle* of *choice* or opinion. That the solution may be sound and broad in its application, it is necessary that it be true to fact and to life. It should be stated accurately and clearly. The last step is that of *application* or *verification.* This step is most important. It is not enough to know a truth. A desire to make personal application of the principle discovered or developed should be stimulated.

One of the best means of stimulating useful and earnest discussion on the part of a senior high school group is through the selection of problems of vital interest in daily experience, such as obedience to parents, ideals of honesty in athletics, truthfulness in matters of school discipline, personal responsibility for the honor of chum or pal, the social evils, petting parties, kissing, dancing, smoking, and other self-indulgences. By directing a group through the four formal steps of the discussion method and guiding them in reaching sane and sound conclusions, a conscientious and efficient teacher may help these boys and girls to realize worthy ideals.

(2) The advantages. If well planned, this method quickens thinking, clarifies concepts, and cultivates respect and appreciation for the judgment and opinions of others. It teaches tolerance, trains in initiative and originality and stimulates appreciation

of facts. Through supplemental study and independent reading it reveals the value of thoroughness. This method helps those who participate in it to make effective use of the Open Forum.

(3) The dangers. The chief dangers are: permitting a few loquacious members of the group to monopolize the class period, wandering from the subject into irrelevant matters and failure to organize the work and direct the discussion so as to stimulate interest in substantial, worth-while values. The contributions of the group are apt to reflect present, even superficial interest and may not develop vital, latent interests.

The problem-solving method.—One of the more recently emphasized developmental methods of instruction is that of problem-solving. When faced with difficulties and obstacles, coupled with a sense of dissatisfaction over the present situation, there is a tendency to utilize all one's skills, initiative, and resources, in making satisfactory readjustments. Reflective thinking is needed to solve the problem and relieve the perplexity and confusions. In everyday experience, problems of many kinds and degrees of difficulty need to be solved.

One of the best means of developing genuine interest and whole-hearted activity on the part of the pupil is that of bringing him face to face with vital, challenging problems. Problem-solving, when skillfully handled, is an excellent method to be used with the middle adolescent group.

The project method.—The project method of teaching was first used in connection with the industrial arts courses such as agriculture and home economics. The scientific principles learned were

tested by practice in situations under normal conditions. From this beginning it has spread to include all subjects and phases of school work.

The problem-solving method and the project method both are especially adapted to the teaching of the middle adolescent. They will be discussed more in detail in connection with the socialized recitation.

Method of educational dramatics.—This method is of great value in teaching morality and religion. Its worth is being more and more widely recognized by educational leaders. Interest in the movement is being fostered by the *Little Theatre Movement*, the *Drama League of America*, the *Educational Recreation Institute*, and the various educational boards of many denominations.[1]

Both the public high schools and the colleges are employing this method. Teachers in the church schools are finding it one of the best means of using native abilities, of solving leisure-time problems, and of presenting religious truths in actual experience settings. The dramatic impulse is active with the normal, senior high-school youth. With a deepening chivalry and romantic idealism, vital social motives are developed which may be directed and controlled through dramatic interpretation of religious truth. This method may be used to great advantage in the midweek activities, in special numbers as part of the

[1] For lists of religious plays and pageants suitable for use in the Senior Department of the church school, consult the *Drama League of America*, 59 E. Van Buren Street, Chicago; Committee on *Educational and Religious Drama of the Federal Council of the Churches of Christ in America*, 105 E. 22nd Street, New York City, N. Y.; *Educational Recreation Institute*—a selected and annotated list of plays, 25 cents, 510 Wellington Avenue, Chicago, Illinois.

church-school programs, and in Sunday-evening services for the entire church membership.

Technique of Instruction

To be an efficient teacher, one should acquire certain specific skills. Definite ways of doing the work of an instructor need to be formulated intelligently. Lack of technique in this respect means average or mediocre teaching.

Need for specific technique in teaching.—Without regard to the method which may be used, a teacher should have very definitely outlined plans of procedure for (1) presenting information, (2) establishing habits and skills, and (3) cultivating ideals, attitudes, and appreciations. While there are fundamental principles to be observed in each of these three steps in teaching, the personality of the teacher will be shown by the varying degrees of initiative and originality shown in making use of them.

Suggestive plans for developing skill in acquiring knowledge.—While the process of helping the pupil to acquire information is likely to be familiar, it should receive careful study especially by a young, inexperienced teacher. Some of the more practical suggestions for this phase of teaching are as follows: organize the instruction in logical order, avoid needless repetition and all errors in the work, provide for individual needs, capabilities, and interests of the pupils, arrange for adequate drills and reviews.

Suggestive plans for training in habits and skills.—In training in the establishment of habits and skills every teacher should pay due regard to the laws of habit formation. This aspect of teaching is more or less known to the average teacher, and calls for only

a few practical suggestions such as: (1) provide pleasant situations for drill and the cultivation of desired habits; (2) avoid practice on wrong responses; (3) encourage determined effort to overcome existing weaknesses, obstacles, or defects.

Suggestive plans for developing ideas, attitudes and appreciations.—The development of ideals, attitudes, and appreciations is by far the most difficult step in the process of teaching. As the teacher of religious education is especially concerned with the development of these phases of the learning process, this step is discussed at length.

Many practical problems are involved in the development of ideals, attitudes, and appreciations and in making them permanent traits of character. In this process much depends upon the *standards of conduct* on the part of the pupils and those of the teacher. Ideals may be learned through imitation. Meditation or reflection upon and sympathetic appreciation of these standards may be stimulated by the use of the choicest literature and devotional activities. To cause a pupil to become suggestible with reference to a particular ideal or value greatly facilitates his learning it.

The teacher can do much in shaping the standards of boys and girls in the social traits of kindness, fairness, patience, justice, forcefulness, aggressiveness, sympathy, graciousness, friendliness, poise, good judgment. Other attitudes and appreciations may also be developed through student activities such as student government, debating societies, dramatics, literary clubs, and athletics. One of the most fruitful means for determining the ideals, attitudes, and appreciations of the middle-adolescent

youth on moral, ethical, and religious questions is through the study of the master artists, musicians, poets, explorers, and inventors who incarnate them.

It is most difficult to analyze the steps of the lesson in which ideals, appreciations, and skills are to be developed. Specific rules are not easily set up. It is possible only to make suggestive plans of procedure which may be effectively employed in developing directly some *attitude* or *interest* in and *an appreciation of* truth, beauty, and goodness.

Many of these plans of procedure may be developed. The following are given as suggestive:

(1) Select material suited to the tastes, interests, and needs of the group.

(2) Avoid mechanical or technical analysis of the lesson material. These boys and girls are interested in the *beauty* of the truth and its challenge to life. Let them study it synthetically and appreciatively.

(3) Encourage pupil participation, but do not *force expression.* Hasty judgments are often unfavorable or hypocritical. The pupils like to discover and appreciate for themselves points of beauty and enjoyment.

(4) Provide abundant illustrations and concrete material. Cold, bare facts and abstract concepts lack vitalizing power and do not stimulate these boys and girls as do the concrete truths.

(5) Avoid digression and distractions which arouse conflicting or incongruous feelings and emotions.

(6) Avoid overemphasis on the form of the lesson. The content of thought or truth is the spiritual value which should be emphasized.

(7) Individual differences in the attitudes, interests, and tastes of the pupils should be recognized. It is impossible to reduce to an absolute common level all development in appreciation.

(8) Avoid moralizing or "preaching" to the group.

(9) Do not tire the group with prolonged study upon one theme. They abhor monotony and enjoy change.

(10) The teacher should never permit his own ideas and ideals to become obtrusive and irritating. There is danger either of arousing opposition or the other extreme of being the center of interest.[2]

The socialized recitation probably provides the best opportunity for developing religious attitudes and appreciations. There is more freedom in pupil control and greater opportunity for the introduction of supplementary material suited to the tastes and ingenuity of the members of the group.

Planning instruction.—The need for well-developed lesson plans in the modern method of teaching has become imperative. That the aim of the course may be realized, it is necessary to make general plans for the course as a whole, and specific plans of instruction for each particular lesson. Planning the work for the given period includes a survey of the entire course and the development of an outline by sections or divisions. A detailed outline for each smaller division should be made. The teacher should always have the work outlined beyond the immediate lesson unit. As progress in the class group is made care should be taken to correlate each separate unit as it is taken, with the entire course.

Preparation of the daily lesson.—As a guide for the selection and emphasis of materials in the lesson of the day, there should be full understanding and appreciation of the aim of the day's lesson; the lesson material for the day should be reviewed; careful

[2] Douglass, H. R., *Modern Methods in the High School.* Houghton Mifflin Company, 1926, p. 27. Used by permission.

selection of whatever supplementary material is used should be made, and a definite plan for conducting the lesson should be decided upon.

Plans of assignment of work both to the individual member and to the group should be carefully worked out. The most effective work can be done when the teacher keeps a permanent plan book with a complete outline of instruction and assignment of work.

Knowledge of the Methods and Technique of Teaching Necessary

Teaching includes much more than setting up formal modes of procedure for acquiring knowledge. It is recognized that an essential factor in mastering the art of teaching religion is that the teacher shall understand the general principles and methods of teaching and their special application to the teaching of religion. Religious truths can be taught. Habits and skills, ideals, attitudes, and appreciations in Christian living can be developed in accordance with the laws of learning.

Every subject calls for a special technique.—Just as there are required a different method and manner of dealing with the different age groups, so there are needed for each subject special adaptations of technique. Every subject has its own particular problems of method. They are different from those in other subjects. In learning algebra the procedure is different from that in learning music. This principle applies with special significance to the subject of religion.

Different methods required for different age levels.—Secular education has long recognized the need for different methods of instruction for child-

hood, youth, young men, and young women. The graded public-school system has achieved its present level of efficiency largely through the discovery and application of the technique of teaching to the problems of general education. This educational theory takes into account not only the individuality of the pupil but also the relation of that individual to society and his place in the group. Thus, there has developed the conception of practical, socialized education, of education that is centered in the needs, latent interests, and capabilities of the pupils.

The teacher of religion should be familiar with the several methods of teaching, should know the advantages and disadvantages of each, and how they may be adapted to meet a particular group of pupils.

Methods best adapted to the senior high-school age.—The discussion method and the project-problem method are probably better adapted to the teaching of senior high-school pupils than the other methods. They provide larger opportunity for original thought and individual expression. The method of dramatization is being used to great advantage, especially in the larger problem-project plans of work. Furthermore, a skilled teacher may combine most profitably with these methods one or more of the others. When well planned and adapted to the particular group needs, these methods tend to insure unity of purpose and thoroughness of treatment which are often lacking in other methods. There result also greater interest and a more active participation on the part of the group itself.

Only to the extent that teaching applies these principles can the development of proper religious thinking, feeling, and action be assured. When

these laws are recognized and applied, the middle adolescent will be stimulated and inspired to acquire new knowledge, to develop higher ideals and better attitudes, to cultivate finer sentiments and appreciations and to establish new habits and ideals of conduct in Christian living.

Problems

1. What are the chief factors which determine the method of teaching?

2. Which of the two general plans of approach to teaching do you think is better suited to the middle adolescent youth? Give reasons.

3. Outline the advantages of the discussion method of teaching. Name some of the dangers to be avoided in this method.

4. List the objections to the use of the lecture method of teaching with the senior high-school students.

5. What are the essential characteristics of good questions?

6. Give the values of the dramatic method with the middle-adolescent youth.

7. List some of the more important skills in the technique of teaching.

8. What are the advantages to be gained from planning the class instruction?

9. Suggest the method you consider best adapted to the teaching of religion to senior high-school youth and give reasons.

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CHAPTER XI

THE SOCIALIZED RECITATION

The new conception of education and the reconstruction of the curriculum have made inevitable radical changes in the methods of instruction. Some of these changes may be understood through a study of the socialized recitation.

Socializing the Teaching Process

In seeking to develop more effective methods of teaching, efforts have been made to further socialize the teaching process. This general social emphasis is found in the reconstituted curriculum material, in improved techniques of student control, and in the socialized recitation. Much is said to-day of the necessity of eliminating, as far as possible, the unsocial attitudes which have characterized many of the traditional methods of instruction. Teacher activity is held to be not arbitrarily superior but tactfully subordinate to pupil participation. Sympathetic co-operation, mutual helpfulness, and general good will between teacher and pupil, and among the pupils themselves are encouraged. The extent to which this is done successfully marks the degree of success in socializing the educative process.

Different plans for socialized class procedure.— There are two plans employed in conducting the socialized recitation. The plan more easily followed and the one which was at first more generally

adopted was that of formally organizing the class on the plan of some adult organization or one agreed upon by the group. The other plan does not involve any organization. Informal discussion is encouraged; the interest in the work is the controlling factor. The aim of the lesson is understood; the goal becomes the chief object; ways and means are discussed, and plans adopted democratically for realizing the desired goal. In the formal types of the socialized recitation, the first step is to decide upon the plan of organization and then elect the officers for the period agreed upon. Suggestions should be given to the group on the need for pupil officers who are efficient. Care should be observed to avoid over-organization and the tendency of youth to magnify the office at the expense of the work. The work of the class is conducted largely through the conferences between the pupils and the teacher. The teacher is regarded as adviser and counselor but at no time should the officers be made to feel by over-guidance and counsel that they are *figure heads* or *mere puppets* in the work.

In using the informal plan of the recitation there is no necessity for such a definite organization. An efficient teacher may gradually introduce the more natural plan of control, encourage the pupils to engage in discussion of the work, and develop greater skill in pertinent conversation on their part. In this way it becomes more nearly a natural conversational group, each member making his own characteristic and timely contribution.

Pupil activities provided by the socialized recitation.—The maximum of intelligently purposeful pupil activities is the desired goal in teaching. The

socialized recitation affords a great variety of activities and experiences for the pupil. Some of the more important of these experiences in which initiative, resourcefulness, and skill are developed are the following:

(*a*) Planning the program of work, involving outlining the program and the assignment of individual tasks.

(*b*) Individual contributions on assigned topics in the general assignment, or the supplementary or parallel readings, together with voluntary supplementary contributions.

(*c*) Criticizing, correcting, and approving the discussions of the pupils through questioning for further information or through investigation of the sources of data given in the discussion.

(*d*) Summarizing the work of the entire group to provide an all-round view of the task in hand.

(*e*) Presiding as chairman of a group or committee and conducting or leading the group in a discussion period.

Value of the socialized recitation.—As the work of the classroom becomes more socialized, stiffness and formality are overcome. The traditional plan of quizzing or questioning by the teacher tends to disappear. The unnatural scene of a child, to say nothing of a youth or an adult, frantically waving his hands in air for recognition and an opportunity to be heard, or a situation equally undesirable where a condition of confusion and disorder prevails, is supplanted by one in which all members of the group are participating with ease, freedom, and personal interest in performing the task before them. Each one feels personal interest in and responsibility for

the task in hand. There are cordial recognition and mutual understanding and appreciation among all members of the group. There are naturalness and spontaneity in everything done. Opportunities are afforded for the development of initiative and originality. There is less restraint on the part of the pupil who wishes to express doubts, questions, and opinions. There is no fear of "after consequences." When the recitation is successfully "socialized," there is developed on the part of each of the members of the group a desire and eagerness to contribute to the success of the work and to play his part in the game.

Pupils should develop in school the disposition and ability to face real issues and to solve life's actual problems. In the socialized recitation method there is opportunity to organize the subject matter around problems in real life situations. It aids in bridging the gap between the knowledge acquired from textbook material and its practical application. The socialized recitation is one of the best and most natural plans of discovering group opinions and of applying them to actual life experiences.

Precautions necessary in the socialized recitation.—In using the socialized recitation it is necessary to guard against certain dangers and difficulties such as wandering from the subject, superficial work, lack of thoroughness, waste of time, poor organization, exploitation or domination of a superior group and lack of variety in the work. The pupils should be trained to feel that the responsibility for the success of the work rests upon themselves. Therefore they should be alert to dangers which would in any way detract from it. If such difficulties

should arise, the pupils should be trained to face the issue and overcome them.

The teacher's task in the socialized recitation.— The socialized recitation tests the skill of the teacher in many ways. It provides unlimited opportunities for developing the pupils in desirable habits and skills. Some of the more important activities are the following:

Training the pupils to plan, organize and direct the project.

Training the pupils in evaluating projects and problems.

Training the pupils to collect data and organize valuable source material for the project.

Training the pupils to criticize and evaluate conclusions.

Training the pupils to hold a tolerant, unprejudiced opinion until conclusive evidence is reached.

Training pupils in systematic procedure of work.

Training pupils in making final proof and verification of work.

In using the socialized recitation the teacher should be careful to *direct* the work and not to *monopolize* the discussion or suppress pupil initiative by undue influence. The value of tense argument or heated controversy in the class is questionable. It requires most careful direction sometimes to avoid a deadlock. The teacher may sometimes discover a tendency, especially on the part of the middle adolescent, to cling tenaciously to personal opinion. The pupils should be trained in proper methods of procedure in arriving at group judgments. They should acquire skill in speaking with courtesy and consideration to

the members of the group and in avoiding trivial or nonessential topics in discussion.

The Methods of the Socialized Recitation

In conducting the socialized recitation the methods usually employed are the project method, the problem method, and the project-problem method.

The project method defined.—The project method of teaching is a mode of procedure involving a unit of purposeful activity carried on by the learner or learners for the accomplishment of a definite, attractive, and self-imposed task. Through participation in the planning and direction of the projects, pupils approach the tasks with an intelligent appreciation of the goal to be attained, and the necessary steps in achieving it. They assume the responsibility for their own efforts and the successful outcomes of their activities.

The project method of teaching has come to mean not merely the selection of a particular task which is undertaken in order to test the validity of the principles learned, but also the discovery, within a specific problem, of a series of activities suited to the solution of the problem. Doctor Stormzand says that as long as a problem is solved on a mental plane, it still remains a *problem*. When the principles are applied in making some material object or performing some physical activity, it becomes a project.[1]

The problem method.—It is difficult to make a sharp distinction between the project method and the problem-solving method. The problem method involves the task of discovering or developing a

[1] Stormzand, M. J., *Progressive Methods of Teaching*. Houghton Mifflin Company, 1924.

definition, rule, or general concept from particular instances. In order that waste of time through digressing from the subject or misunderstanding through hasty conclusion may be avoided, an understanding of the problem and a definite method of procedure are necessary. Many problems may be involved in the completion of one project.

The important thing to determine is the educational value, to the pupil, of the project proposed. The combination of the problem method and the project method is generally considered to be desirable.

The problem-project method defined.— This method of teaching involves setting the members of a group to work upon some real problem or enterprise suited to the actual or latent interest and related to the experiences of the group. It provides opportunity for gathering information, discovering facts and relationships, making practical use of information in working out solutions of a particular enterprise and in carrying it *through* to completion.

In order to be of educational value the enterprise undertaken should have its setting in real life. It should constitute a vital and actual part of the group experience. The problems should arise from actual personal difficulties. They should not be "assigned" by the leader as a task which he surmises will be of interest but should be the natural outcome of investigations and discoveries made in the solution of the problem-project chosen. The solutions for each unit of work in the project would then be reached through individual initiative. They would show uniqueness and originality.

Value of the problem-project.—In the problem-

project plan of work the pupil determines his own problems while the teacher acts as guide, director, and counselor. The feeling of opposition, challenge, or resentment which sometimes exists between the pupil and teacher is thereby eliminated and a spirit of sympathetic co-operation and confidence prevails. The teacher's work is more likely to be vital and the pupils turn to him for specific help.

The problem-project plan stimulates pupil enlistment. Through a sense of responsibility for the successful completion of the task at hand, the pupils learn to depend upon themselves. They learn to make use of available resources. In this way they establish habits of independent self-direction and self-control.

Steps in the problem-project method.—In organizing and carrying out a problem-project plan of instruction, there are five formal steps involved. (1) While the project should not be assigned arbitrarily as a definite task by the teacher, it is necessary that there should be suggested to the group a situation or a number of situations involving problems either personal or social which need adjustment and which the teacher knows beforehand to be worthwhile. (2) As these problem situations are discovered or recognized by the pupils, the next step is to group and define them. The solution of the problem thus becomes the objective of the project. (3) The success of the project lesson depends upon the *manner* in which it is *carried through.* The extent to which it calls forth the intelligence, originality, initiative, sound judgment, and self-control of the pupils reveals both the value of the project and the degree of insight and other resources of the

group. To be of the greatest value the work should be original with the pupils. (4) To be successful the project should be completed. If the project should prove too difficult for the pupils, the teacher should make suggestions to help meet the difficulties but should always leave it to the group to apply its own suggestions and to solve its own problems. (5) The last step is that of estimating the value of the outcomes of the project. This process is of great value in that the pupils are thus able to discover their own mistakes and to weigh and consider the consequences. They are at the same time aware of their achievements and can enjoy the well-earned rewards of their labors.

Kinds of problem-projects.—Some problem-projects that are suitable for use in the Senior Department of the church school are as follows: (1) the physical or material projects—those in which the problems are worked out in material forms, as the making of radio sets, wireless sets, or toys for an orphanage; (2) the research project, in which one attempts to acquire fact information such as knowledge or facts about the customs of a people or the pupil population of a city; (3) the intellectual project in which, through problem solving, some intellectual difficulty is solved or debatable subject mastered, such as belief in immortality or the verbal inspiration of the Bible; (4) the accomplishment project in which some subject or movement is developed into a drama or pageant, as the History of Missions, or in which some special church service is undertaken, such as the support of a missionary or that of a child in the church orphanage.

The use of the problem-project method in re-

ligious education.—The problem-project plan of teaching may be particularly effective in the training of the middle adolescent in religion. It provides opportunities for the acquisition of the knowledge of sacred history, biography of biblical characters, and teachings of Christian principles. Through experience in the investigation and evaluation of actual life situations it enables students to formulate their own judgments and conclusions and determine their own standards of conduct. Through understanding and appreciation of the Christian ideals, the establishment of habits and skills in Christian living is facilitated.

In discovering and analyzing actual social situations and through devising plans for the solution of their own life problems, the pupils are challenged to use, tactfully, their available resources. Thus they have actual experience in solving leadership problems and difficulties. When pupils, through actual personal experience, learn to apply the Christian teachings of love, sympathy, and service to mankind they find in them the "tang of reality."

Suggested Projects

There are many projects in religious education suitable to the senior high-school group. The following are suggestive examples:

(1) *A study of the church hymns.* This project should be built on the work done by the entire department in developing an appreciation and thorough understanding of the church hymns. It may be so planned as to introduce dramatization, pantomime, chorus work, and character study. By selecting materials according to subjects studied or

to the songs used in worship, a unified theme for the program may be provided.

(2) *A study of "The Bible in Literature,"* representing a conclave of noted literary characters, Cædmon, Dante, John Bunyan, Milton, Shakespeare, Browning, Mrs. Browning, George Eliot, Fanny Crosby, John Wesley, Lowell (others if desired), who, in characteristic costume and manner, tell how and to what extent they have been inspired by biblical themes, provides an interesting problem for correlating secular and classic reading with that of religious study.

(3) *A study of "Christ in Art"* may be undertaken by the group and developed similarly to the ones on "The Bible in Literature" and "Program of Hymns," in which the master painters tell of the influence of the Bible on their works of art.

(4) *Dramatization of such plays as "Christian Womanhood" and "Christian Manhood"* based on the typical woman characters and heroes of the Bible, may be developed and presented by the young people's department. Dramatization of religious plays provides an effectively educative program for this age group. Suggestions for the outline of the work done in dramatization may be found in the list of references given in Chapter XVI.

(5) *Projects in dramatization of the Bible stories,* for either a department or class group, may be developed. They provide excellent material for study and research. For example, the dramatization of the "Story of Ruth," the "Book of Esther," or the "Song of Solomon" may be undertaken as a course of study for a definite period of time.

(6) *Problem-projects in social service* relate to actual

social welfare, such as the community center activities or the relief of the poor. Concrete examples of this type are to be found in Chapter XV, "Training in Social Service."

(7) *Problem-situation plays.* Problem projects include activities found in the entire range of actual life situations. They include those listed in the different areas of human experience. When they are adapted to local needs, interests, and capacities they may become most excellent material for developing in the pupils those qualities desired in all-round Christian character.

(8) *Social, recreational projects.* Let a class or a carefully selected committee plan and carry out an evening's good time. Let it be understood that a study is to be made of the activities, to evaluate them. Standards and objectives should be clearly defined if the criticisms are to be constructive and make way for improvement in subsequent socials or recreational programs.

(9) *Worship program projects.* Selection, study, organization and use of the various elements of worship so as to develop and emphasize a particular theme, such as that of faith, of devotion, of praise.

(10) *Missionary projects.* Studies of the various missionary activities of the church, both home or national, and foreign, may provide interesting projects for the individual class group or the entire Senior Department.

(11) *Church-work projects.* The local work of the church such as editing and printing the weekly church bulletin. Such local enterprises of the church as the daily vacation Bible school become projects of far-reaching value to the youth of this age.

Problems

1. Outline a plan for use of the socialized recitation in your own class group.

2. Make a list of desirable abilities or character traits which the socialized plan of work should develop.

3. Suggest two devices for socializing the class work.

4. Outline dangers to be avoided in the socialized recitation.

5. Suggest a lesson topic and give outline for group discussion.

6. Outline a project-problem plan of work for a particular group of middle adolescents.

7. List some of the difficulties which may result in using the project method of teaching with the senior high-school youth.

8. List a number of problem projects suited to the middle adolescent group.

9. A group of boys, several of whom smoked, were called into the office of the high-school principal. They were told that one of their friends had confessed that he was addicted to smoking, and was deeply desirous of giving it up, but could not. The principal asked if any of the group would volunteer to help the boy overcome his habit. All freely and enthusiastically pledged themselves to join in the "game." They saw to it that some boy was with the repentant lad every hour of the day, and kept him from smoking. Several times he tried to give them the slip, but they foiled him. Not one of the smokers ever thereafter smoked in his presence. The boy soon discovered that they were trying to help him, and so joined forces with them. This "game" was won by the boys.

Do you think this was a project? Give reasons. Suggest improvements on the plan.

10. Name four ways in which the two methods sug-

gested for use with the senior high-school group excel other methods.

11. List three life situations, involving problems of the senior high-school boys and girls, and give biblical references which may be used in solving these problems.

12. Plan a problem project in social service for a particular senior high-school division. Give in detail the formal steps.

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CHAPTER XII

GENERAL PROBLEMS OF CURRICULUM STUDY

One of the most difficult problems encountered by leaders of religious education is that of selecting and organizing the curriculum. In order to know what to teach, it is necessary to be intelligently familiar with several important fields of knowledge.

The Curriculum Defined

Among many, even to-day, the term "curriculum" signifies merely a body of subject matter or materials which are to be *imparted* to the child or *imposed* upon him. But it is rightly understood to include also the *arrangement* or order in which these materials are to be taught and the plans and devices for instruction. It includes the entire range of activities, materials, and relationships through which the life experiences of the pupil are appropriately enriched.

Curriculum has broader meaning.—The more recent conception of the curriculum is made to include all life experiences, with added emphasis placed upon those through which the development of social motives and life purposes are made possible. It is thought of as including all the things men and women ought to do in all of the many areas of human experience. The term "curriculum" has thus come to mean far more than mere studies in textbooks. This emphasis suggests the use of definite standards of

social control in selecting and organizing the curriculum.

Curriculum objectives.—The following is a convenient classification of the areas of human experience:

(1) Health activities;
(2) Educational activities;
(3) Economic activities;
(4) Vocational activities;
(5) Citizenship activities;
(6) Recreation activities;
(7) Sex, parental, family life;
(8) General life in the group—home, school, church community, world at large;
(9) Friendship activities;
(10) Æsthetic and cultural activities;
(11) Avocational service activities;
(12) Specialized religious activities.

Each curriculum committee should make a complete list of the major activities of the local group within these areas. The activities may be classified according to the plan agreed upon as to the needs of the local group, but care should be taken, not to omit any of the essential activities necessary in developing the desired dispositions and abilities and not to include any which are not essential. When the activities are discovered and classified, it is possible to determine the objectives, the abilities, and personal qualities of the individuals necessary to perform these activities creditably. If these objectives are known, the things for which one should be trained can likewise be determined. It is necessary, then, in making a curriculum, to discover the activities,

abilities, and personal qualities necessary in the development of all-round, well-educated individuals. This plan of curriculum making is called *activity analysis*.[1]

Every experience vital in the curriculum of religious education.—Every experience of the individual enters into and becomes a vital and integral part of the total curriculum of religious education. Each one, to some degree, modifies the social motives and life purposes that are actually at work in life. The main task of the curriculum maker consists, then, in leading the pupils to make profitable experiments in various fields of living. Thus by actually doing God's will and living a life of service they come to know for themselves the meaning and value of right, of justice, and of love. Thus, through the pupil's own experiences, there is provided the opportunity for appreciating differences of values and of recognizing the best solutions of life problems. He develops an appreciation of life situations out of which problems of personal integrity, social justice, and world brotherhood arise. To the extent that each individual is true to his own best self and to the welfare of society and not engaged merely in "good-natured drifting," he will be effective in "carrying on" the good will of the Master. This conception of curriculum building is most significant for workers in the field of religious education.

The curriculum includes two kinds of material.—These experiences, however, exist upon two levels, the *work* level and the *play* level. The *play* level, incidental or undirected, includes much of the social experience of the pupils in the group. It is of value,

[1] Bobbitt, Franklin. *How to Make a Curriculum*, p. 8. Houghton Mifflin Company, 1924.

therefore, as a means of learning the life lessons of social participation. Training by this undirected process alone, however, would be imperfect and incomplete. It is necessary to provide in addition to it the work level of training, specially chosen and consciously directed.

Principles of Curriculum Building

In the past, when curriculum building for the church school consisted chiefly of selecting an accredited body of material, whether in the form of fixed doctrines and creeds or graded to suit the abilities of the different age groups, to be given the child as the means of salvation, it was a serious and grave responsibility. It called for the most earnest, zealous, and able Christian leadership. Every piece of church-school literature, to-day, whether pamphlet or text, is a tribute to the earnest endeavor of Christian workers to minister to what they conceived to be the soul needs of mankind. Largely from their work, nobly done, may be traced the growth of the various church-school curricula now available.

Fundamental principles necessary.—To-day, when the curriculum is thought of as the most worth-while experiences arising out of the needs of the individual in his particular social environment and supported and directed to a great degree by society, including the church, the task becomes a greater challenge. It demands, for its solution, the consecration of all trustworthy knowledge concerning God, mankind, whether in the realm of science, literature, or history, and also the material universe. In order that youth may learn to choose wisely from this rich and

abundant material and in order that he may develop to his full strength in power, knowledge, and wisdom, sound, fundamental principles must be the safeguards by which the curriculum is determined.

Principles governing the selection of the curriculum material.—Some of the principles that should be used in selecting the church-school curriculum are the following:

(1) The curriculum should be selected directly from life experiences and should be expressed in terms of both individual and group activities and environments. A curriculum, on any other basis, to a greater or less extent separates actual living experiences from training. This leads inevitably to the formation of a double standard of conduct and control.

(2) The curriculum should be broad in scope and flexible in adjustment in order to provide for individual differences in interests, needs, and capacities. The heterogeneous nature of the various social groups, with their variations in racial and individual ability, the marked differences occasioned by the rapidly changing social, economic, and industrial conditions and standards make it imperative that there be provided for youth a curriculum of religious training which will be adaptable. It must meet the needs of all. Failure to have done this in the past may account in part for the prevalent ignorance regarding vital religion. This may be taken also as one of the causes for the present state of indifference, lack of appreciation, and the low standard of moral and religious ideals characteristic of so large a number of the men and women of to-day.

(3) The curriculum should contribute primarily to

the present life experiences of the boys and girls individually, and only secondarily to preparing them for being efficient later on. One of the first steps in learning is the feeling of need, hence any content material of the curriculum will be of value directly only to the extent to which it has relation to specific problems of which the individual is aware. In religious education of the senior high-school boys and girls, one of the problems of first consideration is that of helping them to discover their personal needs in measuring up to the true example of the good life found in the "Jesus way" of living. This is accomplished through an appeal to their sense of the ideal and practical. Any material is of highest value only to the extent to which it aids in this discovery and stimulates them to achieve their ideals by meeting concrete problems.

(4) The curriculum should be so selected and organized as to make possible an easy and ready adjustment to the needs of the group. While providing adequately for the welfare of the individual boy or girl, the curriculum should also be made with regard to the welfare of the group as a whole. It is lacking in one of the most important considerations if it does not provide for wise "integration" of the entire group experiences both direct and indirect. Only in so doing will there be cultivated a "socialized group conscience" as a force for social good and social welfare, necessary to insure a unified world brotherhood.

(5) The curriculum should lead the pupils to a full understanding and appreciation of the values of the major objectives set up in the aims of education. It should develop on their part the disposition and

ability necessary to perform all of those activities that are involved in a world-order of Christian brotherhood. It should quicken in them a desire to do this creditably and with ease and efficiency.

(6) The principles and objectives agreed upon by the group should serve as guides in the course and should not be set aside because they may chance to violate the traditional plan of work.

A Case Study

To build a curriculum based upon the foregoing principles, it is necessary that the leader shall be familiar with the local conditions and all the various experiences of the group. Only thus can there be an intelligent evaluation of the needs of the boys and girls.

Local survey necessary.—As has been stated, any adequate program of religious education for the high-school group will be composed of the various activities which will be helpful in developing in the local group religious ideals, attitudes, habits, and skills. Since different individuals and different groups of individuals act in different ways in different situations, it is not possible to select any definite or prescribed set of studies for them. One is not able to set up any universally valid body of curriculum material, even for a particular age group. A careful study of local situations has to be made. It is necessary that the specific needs of the local group be discovered as guides to making a program in terms of the pupil activities and experiences. Therefore, the program for any group will be changing constantly. It can never be a fixed or final body of material. Any plan made without a careful and in-

telligent survey of the local situation must necessarily be tentative and incomplete.

A careful survey of each local situation by the group making the curriculum, is necessary that there may be first-hand information with regard to all local conditions. Upon this information, it will be possible to base the opinions and reach conclusions concerning particular objectives and activities of the group necessary to develop in its members the dispositions and abilities desirable in the character of all-round Christian men and women.

A special case.—A practical survey of a district in a large city was made by the author. In every interview with regard to local conditions, whether with the pastor of the leading congregation, the banker in his business office, the small merchant in the corner grocery, the principal of the school or the small child in the congested tenement section, there was manifested the most cordial and personal interest and gracious courtesy toward the questioner. In every instance, in each church and social welfare organization, it was found that there was the most genuine desire and earnest endeavor to minister to the needs of the respective groups. An estimate of the number of boys and girls of high-school age of the district, actively engaged in some form of social welfare or religious work, indicated a very small minority. The juvenile court report of this city for 1922 reported the cases of seven girls from the congested section of this district. The United States Census Report which was consulted, indicated a large majority of boys and girls in employment or at leisure. The task of meeting their local needs loomed large.

The following report of this survey includes the briefest data. It is intended merely to indicate by means of a few suggestive points the steps to be taken in making an adequate program to meet the social and religious needs of the boys and girls.

Situations: The location is a residential district, probably a unique section of a large city—unique in that within its boundaries are to be found the most extreme examples of wealth and poverty, education and ignorance; the most exclusive social groups and the most congested tenement sections.

Population: The population of the district, for the most part, is American and white, although there are represented something over twenty-five different nationalities. While it is for the most part an American group, there is practically a division into two distinct class groups, one of unskilled labor, the other of the professional type. As a social worker expressed it for the boys, they are "the order around group" and the "fighting group." Aside from the work of professional and business groups that live in the section, the chief occupations are those of maids, chauffeurs, clerks, cooks, janitors, and delivery men. The total number of children in the district from 14 to 20 years, by ages, is as follows:

	Total Number	In School
14 and 15 years of age...	2,211	1,367
16 and 17 years of age...	2,163	327
18 to 20 years of age.....	2,985	126
16 to 20 years of age.....	5,148—only 23 illiterate	

Housing Conditions: There are in this section 14,631 families and only 8,480 dwellings. In one

hotel there are 800 families. One section of the district is most densely populated. One apartment building has 72 apartments varying in size from one room to five, with ten inside apartments having no open-air exposure. There are housed in this apartment 100 families, 335 persons, with 85 children under 17 years of age, 15 of whom are from 14 to 17 years of age. Within this section are to be found some of the most serious conditions with regard to child life. In one area about one-half mile long and four hundred feet wide there are about 250 children without any playground except the street. In one half block there are about one hundred children with no playground.

Social Institutions: In this community are to be found represented ten different denominations—Catholics, Protestants, Christian Scientists, Unitarians, and one African Methodist Episcopal Church, with their different group organizations and social service programs. There are also six social welfare organizations for similar purposes. There is one of the largest universities of the country, with its limitless opportunity for general social influence and social welfare extending from the kindergarten through the elementary grades and high school. Located within the district is one of the largest and most modern elementary schools of the city. This school has an earnest and zealous patronage. It has a sympathetic and untiring principal, alert to whatever can be done. There is also a *Parent-Teachers Association* which is an active force, the work of which has been for the most part giving medical attention to the poor families and providing food and clothing where needed. The *Young Men's Christian*

Association has six clubs for boys. A total of about five hundred are enrolled in the "Four-Square" program which gives the boys training in self-evaluation through the charting system of the Christian Citizenship training program. This system has been slightly modified and adapted to the local group. It is carried on through conversation and personal interviews.

The organization of the Girl Reserves by the *Young Women's Christian Association* has an average group of about two hundred girls of high-school age. A *Community Betterment League* maintains a day nursery for children under twelve years of age. There is also a *Community Protective Association* of men, which assumes watchcare of the district.

Amusements: The amusement centers for the district consist of the public parks and boulevards, playgrounds, five movie theatres, and ten billiard and poolrooms, besides the pool tables which may be found in a number of barber shops.

Based on this survey, the following are suggestive groups of studies which relate directly to the needs of this community:

1. The Problem of Community Play and Recreation.
2. Social Conditions in City Tenements.
3. The Problem of Commercialized Amusements.
4. The Problem of the Exceptional Child.
5. The Wider Use of the Church Plant.
6. The Responsibility of the Church to the Youth.
7. The Place of the Youth in the Church.

A study of these problems by church leaders would tend to provide a general atmosphere of

sympathy, respect, and appreciation for the youth of the community and so inspire in these boys and girls confidence and belief in the Christian way of life.

The Curriculum for the high-school section of this group.—A course of study for the high-school youth of this group presented an interesting problem. The social cleavage caused by the labor situation was very marked even among the boys and girls, and prevented any kind of intermingling and social grouping. The wide variations in the experiences of the school group and those boys and girls in industry and of the leisure class, tended to augment the separation. The best approach to meet all the needs of the situation, it seemed, was to be found in a program of activities developing the major objectives. These could be grouped in the following list of studies:

(1) An adequate program of recreational and leisure time activities.

(2) A program dealing with industrial and economic relations providing for a study of vocational and avocational interests.

(3) A program of community betterment.

(4) A study of world citizenship.

(5) A program of worship and social service.

A careful analysis of this problem is necessary to indicate the specific objectives from which to plan the curriculum for the different age groups. It is clearly evident that what will be of the greatest interest and advantage for one will likely prove of minor consequence to the other. Furthermore, because of the rapidly changing personnel, the larger part of the people not living in single homes, it is evident that there will be need for constant revision,

for any fixed curriculum program would soon become antiquated.

Application to special group.—To make the illustrations more suggestive and specific, definite, practical application of this particular program was made to the high-school group. There were at least three or more different modes of approach to be made to this particular problem of the church-school curriculum in this district. It is likely, in smaller churches, that there will be a group of boys and girls for whom it becomes the responsibility to solve, at one time, only one of the outstanding major problems suggested.

For a basis of study, suppose the boys and girls are of the more fortunate group. They enjoy all of the excellent educational advantages of the community, opportunities for reading and fine-arts programs. The problems of economic needs are of no particular concern and the recreational programs and the leisure-time activities are above the average. How shall they be trained to meet the responsibilities of Christian citizenship in their own community, and so on, out to the larger world citizenship of Christian brotherhood?

Through an intelligent leadership, an organization can be made of the group of boys and girls of the church into a league or society for the purpose of studying the problem of what constitutes an ideal Christian community and what active bona-fide membership in such a Christian community signifies. A study should be made, including the following subjects:

(1) The needs of the whole group from the point of view of health and happiness, of sanitation, sex hygiene,

and the general problems of actually existing social needs.

(2) Actually existing, present-day temptations of boys and girls in meeting these present needs and demands.

(3) The social and recreational problems as they exist among their own group.

(4) The industrial and economic problems of the day.

(5) Problems in vocational guidance and choice.

(6) The need of religion in everyday life.

Any one of these subjects or a number of others will provide abundant opportunity for a program of study leading to true Christian ideals and standards of Christian living and the function of religious teaching as a means to this end. In the special case given, the place of religion in everyday life was a subject which these boys and girls were actually engaged in studying. Their discussions revealed their wide reading in both sacred literature and general current history regarding Christian leadership among our own representative men.

In one of their evening meetings, at which the author was present, the subject for discussion for the evening led to the questions, "Does God mean anything in the business, professional, and political life of men to-day? Do we need God in our lives?" One of the group reported, with statistics, and great interest regarding the religious status of some of our great political and economic leaders. Another stated his opinion of the value of God in the lives of men, illustrating with Henry Drummond's beautiful interpretation of the "greatest thing in the world," and closed with the suggestion that only as this power is within one's own heart can there be Christian fellowship with all mankind.

Some of the minor projects leading to this larger group problem of a church program for all boys and girls of the high-school age in this special case were:

a. The recreational program for the children of this section.

b. The support and care of a family in need.

c. A study of the current recreational practices among boys and girls as aids or hindrances to living the Jesus way.

d. The use of group talents for community enjoyment and community welfare such as giving musical programs, dramatic readings, programs for civic betterment.

It is expected that the dispositions, abilities, and attitudes listed in the grouping of major objectives should be realized in this program. The following are illustrative of some to be desired and attained:

The disposition and ability to maintain right family relations.

The disposition and ability to maintain right educational attitudes toward the school, home, church, and community.

The disposition and ability to maintain health and physical fitness.

The ability to make friends of and be friendly toward those of different levels of social experience.

The ability and disposition to hold a tolerant attitude toward all.

The ability and disposition to accept citizenship responsibilities.

The ability to understand and appreciate social service interests.

The ability and disposition to see one's environment, both social and economic, as a field for service.

The ability and disposition to enjoy the beauty of worship in song, in story, and in service to man.

The ability and disposition to appreciate the opportunities of labor, the responsibilities of leisure, and the joy of service.

The ability and disposition to appreciate Christian ideals of the brotherhood of all men.

The ability to know God in nature and through service to mankind.

Content material in abundance for such training is to be found in public libraries and in industrial, commercial, and fine-arts centers. Leadership talent can be found within the group.

Unity of Curriculum and the Aims of Religious Education

An adequate program to meet the challenge of the middle-adolescent group and to minister to their needs will contain definite training in the meaning of Christian living, through various activities which make up actual life experiences. It must be a comprehensive program including a program of worship so planned that there will be training in the meaning and technique of worship, and in the significance of its religious values to the individual. An opportunity should be provided for participation in a worship service as beautiful and as sacred as is possible. Only thus will there be developed, through this experiential method, a genuine appreciation of the higher spiritual values of reverence, humility, gratitude, and the joy of Christian fellowship. Such training experience leads to the living of the good life. Within their own district and in the city itself are to be found abundant opportunities for actual practice in active Christian service.

It is understood that the work of organizing the

boys and girls of the various units in each program, should lead ultimately to a unified program for all, and that there should be a definitely planned, conscious purpose to relate all projects in the program in every way possible. By this means, there will develop through the activities of the boys and girls themselves an appreciation of the spirit of sympathy and love for all. They may also acquire a consuming passion to dedicate themselves to the cause of Christian life service.

Problems

1. Give the present-day interpretation of the term "curriculum."

2. List the reasons for including in the curriculum all the activities and experiences of the group.

3. What are the guiding principles in developing a curriculum?

4. In what way will the broader meaning of the term "curriculum" affect the program of the church school?

5. In making a curriculum, what are the advantages gained from a local survey?

6. What are some of the limitations?

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CHAPTER XIII

THE CURRICULUM FOR THE SENIOR DEPARTMENT OF THE CHURCH SCHOOL

The newer conceptions of religious education place the task of the teacher of the Christian religion largely in a new setting and in enlarged fields of activity. New points of view are stimulated; new principles of guidance are employed. These modify radically the traditional mode of procedure. In the organization and administration of the materials and the grouping of social and all other activities, the constant emphasis is upon life,—life that is abundant and free.

Need of Scientific Reconstruction in Curriculum Making

Every youth of the senior high-school age is entitled to that system of training which will reveal to him his latent individual powers and capacities. Such a system, also, will provide the wisest and most sympathetic counsel and educational guidance in realizing his own highest ideals and in finding out what is the best spiritual wisdom of the ages.

Changing conception of the task of religious education.—Marked changes have taken place recently in the conception of religious education. Sunday schools were first provided, as a philanthropic movement, to teach the fundamental subjects of general education to the poor. From this be-

ginning there developed an appreciation for teaching the truths of the Bible especially to the young converts to the Christian faith, that they might learn the principles of Christian fellowship. Even though there are sects which still use only the Bible as curriculum material, there have been added to this material printed leaflets, quarterlies, textbooks, hymns, prayers, and so on, which have aided the learner in the interpretation of these truths.

Through the persistent efforts of earnest and consecrated leaders of the church and by a long process of growth and development, these materials have become an organized body of subject matter, printed in textbook form, and graded to suit the different age groups. The newer conception that teaching is guiding the learner in the acquisition of knowledge, in the establishment of habits and skills, and in the development of ideals, attitudes, and appreciations includes the idea that the curriculum should include not only the subject matter or materials but, also, all the activities which enter into and make up the life experience of the pupil. This enlarged interpretation of the curriculum has necessitated the reorganization of the curriculum materials. It involves the use of all agencies that affect the pupil's life. It makes necessary a new approach to the problem of learning. It recognizes that the needs and capabilities of the individual learner are the chief factors in teaching, and not alone the activities or interests of the teacher.

The tendency to-day undoubtedly is to make religious education more comprehensive and more directly an outgrowth of individual interests and

needs in Christian living. To the extent that the curriculum of religious education meets this ideal, it approaches the ideals of Jesus, the Master Teacher. His teaching situations were life situations. Only thus can teaching materials be justified as means for religious training.

It is the privilege of the leader of senior high-school boys and girls to train them to inquire, investigate, and discover for themselves the great moral and religious truths. Through their own discovery they can learn that these truths are just as real and just as true as mathematics and science. Since religion is a vital, profitable experience, it is true. It fears no truth from any source.

Through properly organized courses of training, the boys and girls may learn, through their own personal experiences, the principles of Christian living. Through actually living these experiences, they may acquire some of the dispositions and skills desirable in all-round Christian character. They may learn, from first-hand contacts, what is one's responsibility to one's neighbor, or what is one's responsibility for one's reputation and character. They may discover that to injure or scandalize one is likewise a sin, that an act may be immoral though not illegal. They may hear it said that the one interpretation of the Golden Rule is to act only in such a way that one is willing for the principle followed to become law; but that is not the Christian viewpoint of the Golden Rule. High-school pupils should be taught the value of a true perspective in life; that any element of character emphasized too strongly or any element neglected in development will tend to mar the symmetry of the whole. They

should learn that the secret of power[1] is an abiding faith in God and ability to say with the poet:

"I know not where his islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond his love and care."[2]

It is fatal to attempt to force or compel this group. Senior high-school pupils are living, self-acting, free individuals. Their minds are not blank tablets. They are not empty vessels to be filled. It is imperative that they develop for themselves their own ideal standards of conduct. They are responsible for their own conduct and behavior. They should, therefore, feel free to discuss their own opinions and reach their own conclusions, whether right or wrong, concerning duty to one's self, to one's neighbor, to the world of nature in which they live, and to God.

Need of youth for religious instruction.—It is a lamentable fact that the average high-school youth is grossly ignorant of the Bible and its teachings. Taken as a whole, they lack reverence for its teachings and are ignorant with regard to the spiritual truths contained therein. They are therefore lacking in dispositions and skills in the practice of Christian principles of living. Instruction has been a major element in religious education since the first Sunday school taught reading and writing. It should be continued and emphasized.

But religion means companionship with God as well as knowledge about God. Conceived as such, there comes a new depth of meaning to the spirit

[1] Matthew 6. 19–24.
[2] Whittier, John Greenleaf, "Eternal Goodness."

of reverence. Every spiritual sense is quickened and there results a new confidence and faith in the realization of this ideal. This new interpretation of religion necessitates reorganization of training to meet present day needs.

Religious education must meet personal needs.—The needs of society and of the individual boys and girls of the high-school group demand that the old type of uniform discipline and mere informational content material which is circumscribed and inflexible, be greatly modified and supplemented. It is imperative that the church school provide a comprehensive program, organized and administered in a human and flexible manner. Such a program will take into account both individual differences and personal preferences. The religious education of the senior high-school group should necessarily be judged by the way in which it provides for the needs of life *as life is lived to-day*. It must meet the standards set by the new world-situations. This is necessary in order that boys and girls to-day may face the problems of life squarely and may meet their unprecedented social responsibilities with Christian courage and faith. When thus trained, they may enjoy the privileges and blessings of to-day which are theirs and be prepared to play well their part as men and women of to-morrow.

The present curriculum inadequate.—Educational leaders in the public schools have made evaluations of the public-school curriculum material and found wide discrepancy between the educational values expected to be realized from any one of the subjects of study and the native abilities of the boys and girls. They have made recommendation for reorganization

of the curriculum material and the modification of methods of instruction to meet the present-day needs. A careful study of the traditional church-school curriculum reveals great need of reconstruction and reorganization. One of the fundamental causes for the present-day neglect, indifference, and disregard of the deeper appreciations and higher values of the principles of Christian living may be found in the inadequacies of yesterday's curriculum of religious education. This indifference is evidenced by the great loss of youth to the church at this period.

The following statistics indicate the percentage of attendance of boys and girls from twelve to twenty years of age in the church schools of one city as compared with the public schools:

	12–14	15–17	18–20[3]
Church school.....	73.3	69.0	74.3
Public school.....	94.0	93.0	95.8

One most serious criticism to be offered is that the courses have been largely of the pure informational type of work. While there is much said of the need for having the courses "pupil centered," the ultimate end of the study, as evidenced by the exercises given, is the carrying over of the *subject matter* with the faith that perhaps *some day* there will be fruit unto the harvest.

An evaluation of present curriculum material.—It is being increasingly recognized that the curriculum needs to be reconstructed with reference to the activities of average pupils in everyday living. When

[3] From the *Springfield Church Survey*, by H. Paul Douglass. Published by Doubleday, Doran, and Company for the Institute of Social and Religious Research.

the church-school courses are based on objectives, the chief aim of which is to develop the disposition and ability to perform creditably the activities involved in Christian living, what the pupils *do* in the courses becomes an important consideration.

In judging the success of any curriculum, whether based on the old memoriter plan of learning assigned tasks, on original and independent thinking, or on initiative of individual or group activities, the effectiveness is estimated by the extent to which it stimulates these activities in the pupil. Estimated on the basis of the exercises, questions, and suggested activities which are found at the end of each lesson in many of the texts, one may conclude what pupil activities are expected in the study of the lesson and during the class periods. It is understood that these questions are merely suggestive. In examining curriculum material, such questions may be used to indicate what was the response expected in the nature and amount of pupil activity.

As illustrative of the character of the exercises to be found in the traditional Sunday-school literature, the questions, notebook assignments, and constructive tasks included in a large number of texts available and used by many of the various denominations for the middle-adolescent period were tabulated and evaluated. As a basis for evaluation of these texts the author used the following questions as representative of the activities expected of an average, middle-adolescent youth:

1. Gathering material from source books as evidenced in the texts by such questions as—
   a. Questions, answers to which are to be found in the text itself or convenient supplementary

books and the purpose of which is to test the mastery of text or direct its study.

b. Questions calling for support of fairly obvious propositions or conclusions.

c. Questions which call for facts to be found in other texts and good source books.

2. Questions, the answers to which are generally found in the text or are based either directly or indirectly upon the context, and can be answered by yes, no, or one other word or a name.
3. Questions, answers to which can be given in a brief sentence, short phrase, or clause.
4. Use of books as source material—conclusions and opinions being based on context.
5. Raising and stating problems determined entirely by the local group according to the social needs or the insight, originality, and breadth of experience of the particular group.
6. Evaluation and verification of conclusions by means of (1) factual evidence from books; (2) case reports; (3) actual personal experiment.
7. Expressions of appreciation and ideals of conduct illustrated by thought questions of policy or preference not subject to factual proof.
8. Planning and outlining work providing for development of group initiative and characterized by pupil interests and aptitudes.
9. Notebook assignments calling for type of student activities indicated in above questions.
10. Constructive work such as map studies calling for phases of work indicated by the questions above.
11. Team work—(1) evaluating group talents and distributing work in the groups; (2) study of individual and group needs.
12. Personal problems—Suggestions leading to the solution of real and vital personal problems.

The results indicated that more than one-third of all questions given called for mere memory answers from the text; that almost one-fourth of the list were questions which could be answered by "Yes" or "No" or by a name; and a large number could be answered by a phrase or clause. There were very few questions which could be interpreted as calling for the development of pupil abilities in raising and stating problems in the group, for developing group needs or interests, initiative, or team work.

From this report it was evident that the activities calling for the development of individual initiative and instruction and guidance in solving personal problems, in meeting group needs and interests, and in guiding team work that is so essential in the training of this group, for the most part, had been largely omitted.

There is need of training that will result in the development of dispositions and skills in *all* these activities mentioned. But youth, at this age, is also in need of special training to acquire the very abilities which, to a large extent, are omitted in these texts.

Need for a curriculum that challenges youth.— The education of boys and girls of the senior high-school age, whether physical, mental, industrial, or religious, in and of itself, cannot be a fragmentary, disconnected process, unrelated to any of their personal life experiences. It cannot begin nowhere in their experience, as it were, and lead to nothing. Everything taught should possess either immediate or ultimate value to them in meeting personal needs. If it does not, to a large majority of our youth it will

make no appeal. It will fail to arouse their ambition or to challenge their life purposes. The conception of a broader, more liberal and socially significant view of education has been spreading. It is securing a firmer and a stronger hold upon educational leaders, especially those of the senior high-school group. It can apply to religious education.

The social responsibilities and personal interests of both the individual youth and of society as a whole require profound changes in the program of studies, the methods of instruction, and pupil discipline and training. The old-time theory of preparing the youth of to-day to become the men and women of to-morrow should not be the only aim emphasized. Emphasis should also be placed upon the present. Youth is coming to know through actual personal experience that he will indeed reap in the future as he sows in the present; that what he desires to be to-morrow he must live to-day. This principle applies in the development of spiritual attitudes and habits of Christian conduct, no less than in physical and mental habits.

Religious leaders who consider youth to be the trustees of the church of to-morrow, should help them to participate in the life of the church to-day.

Sources of Curriculum Material

The source materials available in the building of the church-school curriculum for boys and girls are abundantly rich in Christian teaching and its influence in personal living, in social justice and righteousness, in public welfare, and in international and interracial appreciation. These are subjects in which all youths are vitally interested.

Classification of curriculum material.—Materials of religious education abound both inside and outside of the Bible. The materials in the curriculum of religious education may be classified as *biblical*, *quasi-biblical* and *extra-biblical*. If the text of the Bible is used, it is *biblical*, if the materials are stories or modified sections of the Bible, it is said to be *quasi-biblical*; if the materials are taken from other sources, they are *extra-biblical*.[4]

Biblical material.—The Bible is necessarily the chief literary basis for the curriculum material in Christian religious education. It is the authorized source of the Christian doctrines and the Christian ideals of living. Knowledge of the Bible is necessary for an intelligent appreciation of Christian faith. Through an intelligent and sympathetic study of the Bible one comes upon spiritual teachings that are worthy to be considered as the inspired message of the word of God. In this way it comes to be a most powerful influence in inspiring and motivating human conduct.

Not all the Bible has the same value in making an appeal to boys and girls. It is necessary that there should be intelligent selection of those passages that will make an appropriate appeal. Without the right interpretations of the truth, there is serious danger of misunderstanding the teachings altogether. Boys and girls of this age should be so guided in their study that there will be cultivated in them a love of the Bible as a safe guide to the best human conduct.

Extra-biblical material.—It is generally agreed

[4] Betts, George H., and Hawthorne, Marion O. *Methods of Teaching Religion.* The Abingdon Press, 1925.

to-day that the source of curriculum material should not be limited to the Bible. In order that the boys and girls may be strengthened and encouraged to practice daily the Christian principles of living, they should come to know and appreciate the life and teachings of Jesus and the love of God as revealed not only in the Bible story but also in the lives of Christian leaders, Christian literature, sacred art, and in all the world of nature.

Tests of curriculum material.—The selection of materials should be made with reference to the needs of the pupil as well as the validity of the materials. The materials suited to this period deal with personal and social ideals, with studies of Christian living and service in the home, church, community, and the world at large. Care should be taken to make them correlate closely with the objectives and pupil activities listed in the particularized aims for this group. All materials should be vitally related to the life experiences of the boys and girls and be of value in developing right motives and right controls of conduct. The tests of all lesson materials are: Does the material contain the most fruitful knowledge? Does it help to interpret and apply this knowledge? Does it insure distinctly Christian attitudes, including both appreciations and inhibitions? Does it modify conduct and help to build up habits of Christian living?

Whether the material chosen is biblical or extra-biblical, it should all be definitely Christian in purpose and thought and be deliberately planned to portray the highest and noblest Christian ideals. There should be a foundation of biblical knowledge as a basis for Christian faith and Christian ideals.

As an aid in evaluating the material for a particular class, it is helpful to follow some accepted test of materials. Doctor Peters' Score Card[5] for measuring the merit of church-school textbooks is helpful.

Available Curriculum Studies

There are now available a wide range of courses for class work in the Senior Department of the church school. For the most part, these studies are of the traditional type of curriculum materials. They deal chiefly with subjects upon which the boys and girls are "supposed" to be thinking but have relatively little direct reference to the actual personal problems and practical experiences of the middle-adolescent youth. While these studies, taken as a whole, omit many things needed by the youth of this period, they contain much excellent material. It is important that the teacher of religion for the middle-adolescent youth in the church school should be familiar with all available courses for class work in this department. These studies may be classified as Uniform Lessons, Group Studies, Closely Graded Systems, Independent Systems, and Electives.

(1) *The International Uniform Lessons.* This material is outlined by what was known as the International Lesson Committee,[6] an interdenominational board created for the purpose of preparing lesson material for all departments of the church school. The lessons include such studies as "The

[5] Peters' Score-Card for Measuring the Merit of School Text Books. Indiana Survey of Religious Education, vol. ii. Doubleday, Doran, and Company, New York City.

[6] This body has been combined with the committee on Education of the International Council of Religious Education and functions as a part of what is known as the Religious Education Commission.

Life and Letters of Peter," "The Life and Letters of Paul," "Studies in the Christian Life."

(2) *The International Group Departmental or Group Graded System.* This system is an adaptation of the graded system. The series is a simple, progressive system of consecutive and cumulative lessons planned so as to move in a cycle of three years. They are like the uniform series in that all the pupils in the group or department study the same lesson at the same time. They are adapted to the needs of small schools that have less than three classes in a department.

The group studies include such courses as "Jesus and the Problems of Life," "The Bible that Jesus Knew," "Problems of the Early Christians," "What Shall I do with my Life?" "Great Leaders of the Christian Church."

(3) *The International Graded System.* This material also is prepared by what was the International Lesson Committee and provides a progressive course of study for each year. The material is selected chiefly from the Bible. The graded series include a distinct course for each of the three years in a department: "The Life of Christ," "Christian Living," "The World a Field for Christian Service."

(4) *Independent Graded Systems.* These materials have been selected from both biblical and extra-biblical sources. They have been outlined or adapted and published independently of denominational control. They include such courses as the Completely Graded Series; the Constructive Series; The Abingdon Week-Day Texts.

Many of the texts in these different series offer

helpful and suggestive studies. They include a wide range of active interests and materials and are worthy of a careful consideration on the part of the leaders and teachers of the middle-adolescent group.

Among the Abingdon Week-Day Texts for the senior high-school group are the following: *The Bible-Story and Content*, Calvin W. Laufer; *Builders of the Church*, Robert L. Tucker; *Jesus' Ideals of Living*, G. Walter Fiske; *The Spread of Christianity*, Paul Hutchinson; *Christianity at Work*, John M. Versteeg; *Out into Life*, Douglas Horton.

The following are some of those included in the Constructive Series: *Problems of Boyhood*, Franklin W. Johnson; *Lives Worth Living*, Emily C. Peabody; *The Third and Fourth Generations*, by Elliot R. Downing; *The Life of Christ*, Burgess; *The Hebrew Prophets*, Chamberlain.

(5) *Elective Courses.* A wide variety of short elective courses published in book form are available for those pupils who may prefer a special type of work. Some texts now available for these courses include Bible study books such as *The Life and Letters of Paul; New Testament Women; Great Characters of the New Testament;* Missionary education and world friendship studies have been provided such as *Stewardship for All of Life*, Lovejoy; *Christianity in the Countryside*, Felton. *Studies in Faith and in Christian Living* are available, such as: *Christianity for To-day*, Hill; *Our American Churches*, Sweet; *Elements of Personal Christianity*, Mitchell; *When We Join the Church*, A. L. Ryan; *Vocations Within the Church*, Crawford; *Finding My Place*, Moxcey; and *Getting into Your Life Work*, H. M.

Doxsee, *The Standard Teacher Training* courses are frequently used as texts for Sunday sessions of the church school.

Precautions needed in choosing curriculum materials.—The task of choosing the best curriculum materials in religious education has come to be a very real problem. It involves many difficulties. It is not wise to use indiscriminately any one group or series of studies now available, since a satisfactory curriculum must provide for the needs, interests, and capacities of each local group. Leaders and teachers of the Senior Department of the church school should endeavor to provide from the courses available those best suited to the needs of their particular groups. Any adequate program of studies for the senior high-school group will include lesson materials chosen by the pupils themselves under the guidance of the leader. The boys and girls should be encouraged to participate in planning and developing the courses of study. When they have had a choice in the selection of their personal and specific problems for study, personal interest in the work itself is quickened. The teacher, however, faces greater responsibility in guiding the pupils in the right choices and in bringing them into contact with a wealth of material available for their study.

In selecting any course precautions should be taken to determine its purpose and aim, the value of the material, and its treatment and adaptation to the special purpose in view. Its order and the sequence of its arrangement to give the desired emphasis should be ascertained. It is highly desirable, where there are leaders and teachers who have had special training, to permit certain freedom

of judgment to them in determining the curriculum materials.

Problems

1. Education is not preparation for life merely, it is life. Religious education should embody this principle. In making a curriculum for a church school, what advantages would be derived if this principle were followed?

2. Suggest reasons for one or more reforms in curriculum construction.

3. Make a list of experiences that are typical of a group of middle adolescents and suggest how they may be used as curriculum material.

4. Make a comparative study of the plan proposed in this chapter and the curriculum used by your high-school group.

5. In this chapter a curriculum for a specially privileged church-school group in a particular district is described. Write up a curriculum of religious work for a group of employed boys and girls of high-school age.

6. While the general objectives of church-school curricula are the religious and social-moral education of youth, the contents of any locally used curriculum will depend upon the specific needs of the people in that community. These needs can be discovered only through a study of the personal problems and needs of the group revealed through a religious-social survey of the locality.

Suppose you were put in charge of such a survey for your community: describe what you would look for and how you would get the facts.

7. Select a list of biblical passages which you think should be included in every curriculum for the middle-adolescent group.

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Graded Courses for the Senior Department.

CHAPTER XIV

TRAINING IN WORSHIP

Acts of worship, in some form, are characteristic of all kinds of people—the ignorant and educated, the rich and poor, the primitive and modern. Worship is the expression of a desire to commune with a Supreme Being or to pay homage to that which is thought to be highest, best, and ultimately causal. It satisfies a universal hunger.

Motives in worship.—There are definite motives that come to expression in worship. They constitute its abiding supports. Some of these motives may be listed as follows:

First. There is a natural curiosity or interest in that which is unknowable, is shrouded in mystery, or is full of grandeur and beauty. The omnipotent power of God stimulates the emotions of awe and wonder. It inspires the spirit of worship. To make personal contact with one who is beyond comprehension and is all powerful, appeals strongly to the middle-adolescent mind.

Second. The love which God has shown inspires one to give one's love in return. Worship provides the best means of expressing devotion to the one whose providential care is over all his creatures. Intense satisfaction is felt when praise and adoration are appropriately expressed as in a service of worship, by those who appreciate the benevolent attitude of God.

Third. In a service of worship a better understanding of religious truths can be realized. The deeper meanings of life, death, sin, salvation, the fellowship of believers, and other subjects are comprehended when the mind is in a worshipful attitude. These intellectual insights and discoveries of meanings are appreciated particularly by adolescent young people.

Fourth. Worship often brings a ministry of peace and inner harmony which is in striking contrast with the turmoil of ordinary life. The one whose daily portion has been storm and stress can appreciate the psalmist's cry: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."[1] Worship makes possible a feeling of safety—of cosmic security—of which middle adolescents are deeply appreciative.

Fifth. In a service of worship young people may locate and recognize God. God is brought near. A feeling of reality concerning him is awakened as tangible sacred things are employed in worship. An abstract and far-away God does not satisfy. The Lord's Supper often provides the means of finding God at hand and of being assured of his forgiving kindness.

Sixth. A powerful motive for worship consists in the desire for social contacts with fellow worshipers. To be a member of a worshiping group is to catch the spirit of worship. Young people who have not learned how to worship alone appreciate the fellowship of friends who, like themselves, seek God. Young worshipers, especially, need the social support of their fellows in performing acts of worship.

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[1] Psa. 42. 1.

Seventh. Obedience is a legitimate motive in worship. Many people, because of early training, feel it to be their duty to attend services maintained by the church. There is deep satisfaction in having done what is rightfully expected of one.

Eighth. One of the most compelling motives is the pure desire for personal communion with God from which one may receive the assurance of forgiveness and approval and the consciousness of divine help and leadership.

All of these motives will not be present in every act of worship. A particular service may appeal to different motives in different people. Services of worship should not be degraded so as to appeal to false or unworthy motives.

The kinds of worship.—Worship may be the expression of common devotion by a group or the personal devotion of an individual. Worship is also classified as *objective* and *subjective*. *Objective worship* is that which is planned with regard to paying homage and bringing satisfaction to God. *Subjective worship* is that which is planned, primarily, because of the advantages which it brings to the worshipers themselves. Each kind of worship may be expressed in public services by the group and in private devotions.

Nature and Function of Worship

Worship is both social and individual. It influences chiefly the emotional life of the worshipers.

God consciousness and worship.—One's idea of God is constantly growing and developing as one's training and experiences become enriched and deepened. God cannot mean more to one than one

is able at the time to understand and appreciate. Through training in worship one learns to apprehend God's goodness, his love, his wisdom, and his omnipotence. In contemplating God's holiness one repents of one's own unrighteousness, and aspires to that which is highest and purest and holy. Through progressive steps one comes to feel the need of help, protection, and security. The true worshiper is inspired with a consuming desire to be of service in bringing the message of divine love to others.

With youth the idea of God should be associated with that of an ideal and transcendent *personality*. An impersonal object or abstract quality or thing does not inspire the attitude of worship. Only as God is thought of in terms of an ideal Personality does he become worshipful.

Doctor Coe says: "Christian worship is thus realization of God by imagination, by fresh insights, rectification of purposes, by the coincident consciousness of God and our fellows—nay, the interfused consciousness of them, the consciousness of God as here and now incarnating himself in us as a society. When worship is fully Christian it is fellowship freeing itself from all restraints, and therefore continuous with everything in the world that makes for brotherhood."[2]

Through training in worship one is able to achieve an elevated self-consciousness, a purified group-consciousness and an itensified God-consciousness.

The purpose of worship.—The purpose of worship is to establish in the individual the desire for a vital and personal companionship with God and the result-

[2] Coe, George A., *A Social Theory of Religious Education*. Charles Scribner's Sons, 1917. Used by permission.

ing disposition and ability to discharge the responsibilities which such a relationship involves. Through the aid of worship, the worshiper feels himself to be in the solemn presence of God. He is inspired to think, to love, and to live at his best. There may be a consciousness of forgiveness for misdeeds and shortcomings, a renewal of faith, or a consecration to a service program which brings about inner harmony or peace.

Worship should reinforce and strengthen Christian character traits. When it is closely related to the problems and difficulties of everyday life, the spiritual values which come from it become dynamic forces in one's moral conduct.

It is through the experience of worship that one develops the disposition and ability to harmonize one's own life plan with what is believed to be God's plan for one's life and for the world. There are thus developed a desire for moral guidance and a supreme longing for the preservation of all values.

The main purpose in training youth in worship is to develop, through the satisfying experience in communion with God, an intelligent appreciation of his goodness and his readiness to give help and guidance in everyday life. Worship is especially valuable to youth with his impulsive, restless attitude. Through the experience of worship they may achieve poise and gain forcefulness, depth of conviction, and self-control.

Hindrances to successful worship service.—There are many difficulties in conducting a vital service of common worship for high-school boys and girls. Difficulty arises because of the differences in the interests and needs of the individual members of the

department. It sometimes happens that the program is so *elaborate or incongruous* that it becomes a *distraction* rather than an aid to worship. There is danger in a stereotyped form of worship. A *spectacular* program may destroy the value of the service. Sometimes the service becomes an *end* in itself, materials being used for their own sake. When leaders are inexperienced, spiritual values are easily lost sight of. To be of greatest spiritual value, the worship service must be *congruous*, *suitable*, *consistent*, *reverent*, and *sincere*.

God-consciousness on the part of one who worships is the central factor in vitalizing a worship service. It is this fact that makes the service a religious act. If interests center in various concrete and somewhat imperfect human relationships merely, the highest spiritual values cannot be realized.

Thoughtless, conventional observances in religious worship may have detrimental effects upon youth. Worship with no evidence of real, vital, spiritual interest and devotion suggests that religious faith is mere formality and worship some kind of magic or recreation.

Elements and Materials of Worship

In a program of worship, there are certain mental procedures and materials that can be used effectively to encourage and stimulate the spirit of communion and fellowship with God. The most familiar of these formal helps are Scripture, instruction, prayer, meditation, music, art, giving, and responsive reading.

The Scriptures.—In the senior or high-school department, the Scriptures are an important factor in

the service of worship. They should be carefully selected. They grow in richness and meaning. Choice Bible passages, well read, make a distinct contribution to the worship service. They stir the emotions, quicken the appreciation of spiritual truths, and strengthen the disposition to apply them in life. When carefully selected with the view to responsive reading by a leader and the department, they are a fruitful means of stimulating group experience in worship. Boys and girls should be trained to appreciate the Bible not only as the source of Christian teaching and a guide to Christian conduct, but also as a means of becoming aware of God. The minds of those who wrote the Scriptures were "saturated" with God consciousness.

Instruction.—Instruction, in the form of talks, discussions, and stories, has a rightful place in the program of worship. It is valuable in providing the intellectual, ideational centers around which the emotions may be organized. There is danger of placing too much emphasis on this element, however, and of making the worship program merely an information-getting exercise. The development of a critical attitude should go hand in hand with "emotionalized thinking."

Prayer an important element in worship.—Prayer may be said to be the very heart of worship. There are two kinds of prayer—uttered and unexpressed, or silent. True prayer may take the form of adoration, of thanksgiving, or of petition. The mere "saying of prayers" or unthinking use of verses and poems is a lazy kind of worship. Through wholesome instruction and training in prayer, middle adolescents may learn how prayer becomes an abid-

ing source of power in their lives. The decline of vital worship in recent years is due, in part, to a lack of training in prayer. The effect is reflected in the attitude of large numbers of young people toward the value of regular daily prayer, some even regarding it as impossible or unimportant.

Meditation.—There is probably no element of worship that involves greater practical difficulty to the senior high-school youth, with his feverish unrest, than meditation. The "quiet hour" of personal devotion should be urged for this group, as a means of cultivating poise, encouraging spiritual contemplation, and placing each member in sympathetic accord with the spirit of worship.

Music in worship.—Both vocal and instrumental music may constitute an important part of the worship service. When rightly chosen, it stirs fruitful emotions. It stimulates useful attitudes and appreciations. It motivates aspiration that is in keeping with the text of the hymns, solos, or anthems.

Music, in order to make the right appeal and produce the desirable emotional attitudes, should possess the qualities of rightly balanced rhythm, tempo, melody, and harmony. Too much of the music now used in many church schools and even in many church services is little more than religious jazz. The fact that a particular song is popular should not be considered as proof that it inspires the highest aspirations on the part of those who sing it. The better music, when it is used properly, makes its own exalted appeal and the response to it is hearty, if the musical tastes of those who worship have been properly cultivated.

The program of instrumental music may include

preludes, postludes, offertory accompaniments, prayer responses, and special numbers. Careless and superficial rendering of such selections should be avoided.

Hymns, as materials of worship, are invaluable in developing right attitudes and ideals. There are hymns for practically every phase of religious experience or religious desires and aspirations—hymns of praise, of service, of consecration, of challenge. In concert or chorus singing of hymns, self-conscious restraint is largely broken down and thoughts, feelings, and purposes of the group tend to become unified and heartily expressed.

When the members of the group sing together such songs as "Jesus Calls Us O'er the Tumult," "O Master, Let Me Walk With Thee," "O Jesus, I Have Promised," "Lead On, O King Eternal," they are inspired not only individually, but as a group with a spirit of true worship and devotion. When given right instruction in the interpretation of the songs and directed properly in the use of them in the service of worship, the boys and girls enter wholeheartedly into the song service. It then becomes a valuable means of developing the desirable attitudes as permanent attributes of Christian character. To contribute fully to the worship service, the hymn texts and tunes both should be adapted to the interests, the understanding, and the tastes of the boys and girls. They should harmonize with the theme of the worship program and should possess not only literary value but also express rich, strong sentiments that are essentially Christian.

Art as an element in worship.—With boys and girls keenly responsive to the finest and the best sensory stimuli, the more beautiful and suggestive

the environmental setting, the more effective will be the worship service. This principle has been widely recognized by the church, as shown in the magnificence, splendor, and beauty of the temples, cathedrals, and synagogues. To some extent this explains the attitude of the psalmist in his love for and devotion to the house of the Lord.

Since boys and girls respond readily to atmospheric or environmental influences, religious education should make the surrounding conditions of every worship situation a matter of intelligent and serious concern. The most attractive, beautiful, and ideal setting which the church can provide is none too good for its youth. It is through this means that worship can make one of its strongest appeals. There are many pictures available from both the master painters and modern artists, which are valuable to be used as material in the worship programs.

The middle adolescent naturally seeks beauty. Where development is normal there is a marked increase in appreciation for art and beauty. Therefore there should be beauty in music, in symbolism, in the architecture, and in the entire setting of the worship program.

Worship in giving.—It is important that the senior high-school youth shall come to appreciate that the act of giving is a vital part of the service of worship. They need to learn the significance of the obligation of stewardship. The making of the offering constituted an important part of the worship service of the ancient Jews. This is true also of the Catholic Church of to-day. In many of our Protestant churches, however, this element of worship is cor-

rectly called "collection." There is nothing worshipful about it. It is frequently taken in a hurried, noisy, prosaic, or disorderly manner. Under such circumstances, it is not strange that middle-adolescent boys and girls fail to get its potential lesson of Christian stewardship. The offering is really a personal gift rendered to God in terms of money.

When boys and girls come to realize that all things belong to God, the Father, and that free-will offerings are made by those who wish to acknowledge their allegiance to him, the spirit of worship will tend to prevail in the service of giving.

Worship and the Middle Adolescent

Boys and girls of the senior high-school age share in the general appeal of worship. Through properly conducted services of worship, their powers of spiritual appreciation and the higher sentiments of social justice and social righteousness may be cultivated.

Worship of middle-adolescent youth is social.—The middle adolescent manifests intense social interest. He craves fellowship with his pals. Worship, to him, easily becomes an expression of interest in the welfare of all mankind as well as in personal devotion and service to God. A selfish individual cannot enjoy a service of worship that is dominated by social ideals. Worship is of value at this period, especially, in developing ideals of world brotherhood and other forms of social righteousness.

The impulse to worship may be found in the heart's desire for strength, for courage, for some close and personal relationship with a power greater than one's own. Young people need help to meet

the challenge of life. Frequently with them the desire to worship arises out of some definite personal experience, in which loneliness, fear, uncertainty, or a desire for strength to perform some cherished task is felt. Sometimes worship activities are carried on largely in response to the social pressure of a group rather than to a specific desire on the part of the worshiper.

If the worship service for the boys and girls of this age is properly conducted, they enjoy the experience of communion *with* God which it makes possible. This experience is different from that of a study *about* God. In no other kind of religious activity can wholesome aspirations and Christian ideals be more vigorously aroused and religious convictions deepened.

Attitude of the middle adolescent toward "worship."—The attitude of youth to-day toward certain services of public worship is often one of disregard or thoughtless indifference. One high-school youth said with regard to prayer: "I have no regular time for praying. When I am blue or in trouble it seems a comfort to me. We do not have family prayer at home. I do not want it. My parents and I are of different opinions, so it is a question seldom discussed in our home." Another said: "I pray regularly every night. God seems a very real friend to me while I am praying, and this gives me courage and makes my prayer real to me."

A high-school girl said: "I seldom read the Bible itself but have a small book which gives extracts from it which I use. I believe that reading it when one feels like it will do more good than habitual reading." Another said, "I think Bible readings

help most of us but I don't read my Bible very often." These responses are a mere suggestion of how lightly these young people often regard some of the activities included in worship. Too often, when called upon to pray, to read the Scripture lesson, to speak on the topic of the day, there is present a self-conscious, embarrassed attitude which does not characterize them in other activities.

Causes for indifference of middle adolescents.—A study of the worship program of representative groups reveals many of the causes for this attitude of indifference. Among the more noticeable are the following:

There often appear in the program of worship incongruous or inappropriate numbers; for example, in one service attended by the author, a debate was held as to the purpose for which the offering taken on that morning should be used. There is no objection to debating any question, but that it should be included in the midst of a worship service gives food for thought. As it was "staged" in the worship service, one scarcely felt that any of the worshipful attitudes were strengthened by it.

Inappropriate and unbalanced programs of worship, due to lack of understanding and appreciation of the elements and technique of worship, are often found. An example of this was noted in a service of songs in which the song leader pitted two groups against each other until the service became a hysterical, boisterous, yelling exercise in singing, leaving the opposing groups exhausted with the effort.

The programs often show hasty and hurried preparation, the items of the program having but slight relationship with the subject of the day.

Carelessly prepared worship programs often degenerate into mere "opening or closing exercises."

Too frequently the period of worship is characterized by jazzy songs, "peppy" talks, "special attractions," and other non-worshipful elements.

Lack of interest in real worship results also if the program already planned and created is "wished on them" by adults who do not understand, rather than made by them under the direction of acceptable leaders. One very earnest leader said: "I can't see why they don't enjoy the program. *I* certainly provide the very best numbers possible, and I know they are *excellent*."

There is often lack of genuine and true worshipful attitudes because the adult leader has injected the "whoop-it-up" spirit or has *exploited* certain members of the group. There result, almost invariably, frivolous and light interpretations and actions. Talking and laughing during the program and rhythmic movements during the music are very noticeable. This is not so apt to occur when performing rites and ceremonies in programs under their own control.

Observations of worship conducted by the middle-adolescent youths themselves reveal some interesting facts. Some of these are as follows: This age group, as a rule, desires to have its own services of worship and to have some share both in planning and in executing the programs of worship. The best results are obtained when the boys and girls themselves, with tactful supervision, plan their own program of worship. They show marked ability in selecting and outlining the details of the program of worship and are most resourceful in its successful rendition.

They manifest a desire for appropriate and beautiful ceremonies and observe the sacredness of the services with unquestioned loyalty and devotion. They often are quite accurate in sensing their own personal needs and the needs of the group in the worship service. Usually they are as keen to meet these needs with the same degree of sympathetic understanding as that manifested in other experiences. Young people are concerned chiefly with those discussions in which light is shed upon current topics and problems, especially those that involve their own personal difficulties. The appreciation of a divine purpose manifested in their own lives and in the experience of the race produces a profound desire to be of service and to become devoted to a worthy cause. When the service is beautiful and appropriate and is directed by a capable leader, serious and wholehearted participation on the part of the entire group in the worship program usually results.

Place of the middle adolescent in regular church service.—One of the most vital questions in the religious education of the middle adolescent involves his place in the regular church program of worship. Failure to have a definite, systematic program of activities suited to the needs and capacities of this group and specifically assigned to them, accounts for much of the indifference and careless, thoughtless drifting on their part. Such an autocratic policy is fatal no less to the religious development of youth than to the program of the church. Under such conditions, these boys and girls have little serious thought of attendance upon the regular church services. A young girl remarked: "Oh, well, I

have been going to Sunday school but I am graduating now, from Sunday school and church, too."

A Program of Training in Worship Necessary

To insure the proper development through worship, there is need of a well-planned program of training in worship. These boys and girls worship in characteristic fashion. The function of training is not to destroy naturalness. It is to make possible hearty, intelligent participation in properly conducted services of worship.

Instruction in worship.—The usual services of worship should be supplemented by instruction concerning the development of right attitudes, the acquiring of skills in worship and the selection of suitable materials. In order to get the most out of worship, these boys and girls should be trained deliberately to assume the kinds of mind "set" and the modes of participation by which the spirit of true worship is realized. Many would like to worship, feel the need of it, and would greatly enjoy and profit by it, if they only knew how.

The adult leaders in the Senior Department should therefore plan and develop a course of training in worship for this group. They should provide a definite time and place in the schedule for special instruction in all the different elements of this vital subject. There should be made clear distinction between *training* in the technique of worship and in having an actual *worship program* with the group and participation in the act of worship.

Worship should be adapted to needs and capacities of individuals.—Worship appeals in different ways to

different boys and girls. To one who is artistic a worship program in which beauty predominates gives deepest satisfaction; to one deeply interested in information and ideals, a program rich in moral and religious truths makes the strongest appeal. To the extremely practical group worship appeals chiefly through its suggestion of social service. Youth must be led to think in his worship, of the problems, struggles, and needs of his group and so gain strength, courage, and desires to aid in overcoming these difficulties. There should be a definite and direct relationship between his worship and his individuality. For individuals worship as individuals.

How to plan a worship program.—A definite program of worship vitally related to the lesson themes of the quarter or the year should be made for the group. The following suggestions will prove helpful in developing such a program:

(1) In planning a worship program, decide upon some such attitudes as *gratitude*, *love*, *loyalty*, *reverence*, *faith*. A general theme, suggestive of this attitude, may be used for a definite period of time—for a month or a quarter, according to the plans of the committee on worship. Only one theme at a time, however, should be used in a worship service. The items on the program should be related and one idea should be chosen, around which the whole program is built. All materials used in the worship program should harmonize with this central idea. If it is intended to train the pupils in reverence, let "Reverence for God's House" or some such concept be the theme of a particular worship program and build the service about that one object. Provision for the recognition of any special feature re-

garded of sufficient value to permit of a deviation from the general plan adopted can be made.

(2) Having chosen the attitude to be cultivated, it is then necessary to choose a topic or series of topics related to the theme for the *particular worship services.*

(3) That the element of unity may be observed, the hymns, Scripture readings, and special numbers should all deal with the central theme. No distracting or incongruous elements should be on the program, as it destroys the cumulative or intensifying effect of the service.

(4) Usually the numbers on the program of worship include Scripture reading, one or two prayers, responsive reading, an appropriate talk on the topic chosen, and hymns. A special reading or story appropriately chosen and effectively rendered may add to the service.

(5) The order of the service, as a rule, should be the usual order of the school. This is necessary in order to prevent distractions. The following is a typical order of a worship program:

1. Call to worship (song): "The Lord is in his holy temple, let all the earth keep silence before him."
2. Response (spoken in unison).
3. Hymn.
4. Scripture Reading (unison).
5. Prayer.
6. Offering (Response).
7. Hymn.
8. Story.
9. Closing Prayer.
10. Benediction.

(6) A complete and accurate record should be kept of the worship programs, including the Scripture reading and response, the prayers, and the names of the hymns.

(7) The new songs and memory verses should be taught under the direction of the teacher of the class or the department leader at a definite period set aside for that purpose.

(8) There should be a definite time set apart for the worship and no interference during the service should be allowed.

(9) A well-trained sympathetic leader should be selected for each worship service.

(10) There should be a well-trained, earnest, consecrated and efficient committee on worship to plan the programs of worship. This committee should be composed of the boys and girls but the adult leader should guide them in their task.

Since only those who actually participate in the services really worship, it is important that provision be made for active pupil participation of all the boys and girls during the worship service. All of them should be encouraged to participate both in making and rendering the program of worship. It is important that the program shall be so developed and carried out that there will be an *effective and satisfying worship service.*

A worship service made and developed according to some definite plan would insure against a hasty, haphazard series of exercises bearing no particular relation to any of the studies, nor having any vital connection with the life experiences of the group. By such a program, there could be developed an intelligent understanding and appreciation of the

hymns used, the prayer offered, and the subjects studied. There would result, also, greater unity and effectiveness in the worship service.

Problems

1. What are the highest motives in worship?
2. Give a summary of the religious values to be gained from a worship service.
3. Name the elements in a formal program of worship.
4. Suggest plans for developing the spirit of worship in prayer.
5. List the hindrances which detract from the worship service in your own church.
6. Give the causes for the indifference of the high-school youth whom you know, to worship.
7. Give reasons why the middle-adolescent youth should attend the regular church services.
8. Suggest the values of a "quiet hour" for the middle-adolescent youth.
9. Outline the program for a series of worship services on the theme of gratitude, of praise, or of good will.

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CHAPTER XV

TRAINING IN SOCIAL SERVICE

SOCIAL service is a natural expression of the Christian faith. It is both characteristic of and inseparable from Christian living. Any adequate program of religious education should therefore provide training in social service. The one who is taught this principle of Christianity tends to develop ideals of service and good will. Social service from the Christian viewpoint is unselfish. It requires that intelligent and efficient contributions be made to the welfare of mankind without thought of reward or merit.

Various kinds of social service.—The general idea of social service is no longer confined to the narrow field of the professional ministry to the sick, the poor, and the needy. It embraces personal ministry to so many phases of life that it may be defined as any properly motivated contribution to the welfare of humanity. It covers such a large field that almost anybody can be a Christian social helper in some way. Such a worker, for example, as Jane Addams, famous for her service among foreigners in the congested districts of Chicago, has been so recognized, but the little child of kindergarten age who, with his fairy story, plays, or games, gives delight to others, is also one who is serving.

For too long, the major sources of human woe, such as ignorance, disease, divorce, poverty, and

moral delinquency, have been used as almost the only objects stimulating to unselfish service. But the lessening of these social ills and sufferings does not comprise the full range of service. To the conception that service is to the sick, the halt, the lame and the blind, there should be added still others deserving of kindness—those suffering from despondency, discouragement, or social loneliness; from accident and religious superstition. Then there is the naturally incompetent or mentally weak group, to whom the necessity of service may be a means of help not only to individuals, but to the public welfare as well. Service to-day comprehends a very broad ministry to mankind. The lesson of the Master that a cup of cold water given in his name is no less a service because it is a trifle, is being understood and applied. This deed and that of the breaking of the alabaster box as an expression of appreciation suggest the spirit and range of Christian social service.

To many the most appealing form of service is spiritual, including the giving of information, the teaching of truth, the development of faith, the inspiration of hope. The most tragic failures of man are not his physical ills or financial failure but his pitiful poverty of spirit. Many are afflicted with discouragement, hopelessness, or despair. Sometimes they surrender to a life of indifference to social welfare and social betterment, or to deepest degradation of sin and vice. The best service to such as these is to help them to lay hold of new ideals and a new realization of the close fellowship with Jesus as Master and Friend.

According to Mr. W. Norman Hutchins, social

service activities may be classified into six large groups: (1) the seasonal, which center around Thanksgiving and Christmas and Easter; (2) the casual, which represents a wide variation of social service activities with no organized program; (3) the organized, which has definite objectives and well-planned projects for different groups; (4) the affiliated, which does the work through organizations affiliated with the church-school departments such as Boy Scouts, Camp Fire Girls, Girls' Reserve; (5) the personal, in which personal service rather than money or gifts is given; (6) gifts of money rather than personal service.[1]

Social Service and the Middle Adolescent

Senior high-school youth naturally reaches out for larger fields of service. Greater opportunities for personal achievement and influence appeal strongly to them. They can be swayed easily toward the most generous service to others. But they, also, can lapse into intense selfishness.

The purpose of training in social service.—The chief purpose of training in social service is, (1) to develop an appreciation of the religiously quickened feelings and attitudes one should have toward others, and, (2) through practice in the expressions of kindness and good will, to develop the ability to maintain these attitudes in the service program for alleviating woe of every kind and in spreading the message of good will to all mankind.

The training program should provide an intelligent understanding and a personal appreciation of one's

[1] Hutchins, W. Norman, *Graded Social Service for the Sunday School.* University of Chicago Press, 1914.

duties and responsibilities to others. In order to meet one's responsibilities intelligently it is necessary that one be informed on the great social questions of the day—the conditions of illiteracy, racial antagonisms, economic strife, waste, and social injustice of all kinds. Through personal participation in the investigation of these conditions and the causes which produce them, through personal experience in relieving the distress and grief of the sorrowing, youth may develop the true spirit of sympathy, compassion, and co-operative endeavor.

It is particularly appropriate that there be developed during middle adolescence an intelligent appreciation of the brotherhood of man. At this time, through experiences in the home, school, and community, through reading and study, youth's social contacts have been expanding and increasing with marvelous rapidity and scope. It is imperative that there be given instruction in interpreting the characteristics, needs, ideals, and contributions of different peoples to society. Only thus can there be given a basis for a full appreciation of the social interdependence of all people. Through development of appreciation for peoples of different races and their accomplishments there is left little room for prejudices, hatreds, and strife.

Furthermore, if these dispositions and abilities are to become habits and skills in Christian conduct, it is necessary that youth shall be instructed and trained in the tactful expression of social imagination and good will. He should have an intelligent understanding and appreciation of the Christian program of social service maintained by the church in its ministry to the needs of society.

Through right training in social service, youth comes to an appreciation of the good things which may be enjoyed, such as the beauties of nature, the joys of friendship, and the cultural heritage of our Christian civilization. There are two very different kinds of persons which youth should be able to differentiate—the one who presumes that the world owes him a living and the one who appreciates his advantages and recognizes his obligations for all the good things which it is his privilege to enjoy. The spirit of gratitude is fundamental among all the traits of Christian character. One of the first lessons given children is to say, "I thank you." For all the good things one enjoys there is due a return of gratitude and of service. Social service is an expression of these motives as well as of the attitude of kindness.

Through such motives as these youth is challenged to a life of sacrificial service in return for the good things which have come through God's grace and because of love for fellow men. His highest inspiration is a spirit of gratitude, love, and devotion to God as a loving Father of mankind.

Training in personal responsibility for the support and maintenance of church enterprises is a vital phase of religious education. A high-school lad who had begun with a penny contribution in the Beginners' class of his church school continued with this penny donation in the high-school group. He had not learned the lesson of stewardship and had failed to develop an intelligent sense of obligation to share the financial program of the church.

In many places, the high-school boys and girls have voted to adopt the benevolent program of the

church as their own. They have their own treasurer and assume their share of the financial budget.

The thought of the stewardship of talents, whether they be few or many, should be emphasized. Senior high-school boys and girls should be trained to see that gifts of musical skill, recreational leadership, and social graces should be accounted for as well as time and money. While there is no means of evaluating these for society, they are indeed social assets and no one has the right to deprive society of them.

Service a test for vocational choice.—Service is one of the first tests of a vocational choice. The interdependence of the human family to-day is generally recognized. The simple experience of eating one's breakfast brings to one the great number of persons, such as the farmer, the dairy man, the miller, and others, who have labored that this need may be supplied. A business that fails to serve mankind, that takes something for nothing, or that profits from demoralizing the conduct of men, falls short of the Christian's ideal of a challenge for a career.

The social message of Jesus, "And whosoever of you will be the chiefest, shall be servant of all,"[2] represents to-day the spirit not only of the church and philanthropic organizations but of the commercial world as well. A large percentage of the commercial advertisements emphasize the "service" to be received from each product. The commercial world has learned that the fundamental idea of business is service to the people. Fraternal and philanthropic associations proclaim with pride the good to be gained from membership in the organization.

[2] Mark 10. 44.

The middle adolescent should learn to make use of even common tasks as opportunities to achieve the fine art of Christian service. One of the most serious difficulties in developing high ideals of Christian service is the problem of making money. It is difficult for youth to harmonize the Christian profession and the business policies of one who cheats and defrauds his neighbor. The Pure Food Bill has come as a protection against the selfish greed for profits. The desire for gain constitutes a temptation that leads to the sins of graft, profiteering and racketeering. It seems true that "The love of money is the root of all evil."[3] Money-grabbing is not the true Christian motive of vocational choices.

Social service a challenge to youth's ideals.— A particular danger to be guarded against during this period is that of self-centered commercialism. The best way to save the boys and girls from this danger is to awaken in them an enthusiasm for some social service which makes a strong appeal to the imagination and challenges their surplus energy and leisure time.

Social service may constitute a strong appeal both to the altruistic and idealistic tendencies of middle adolescents. They are naturally eager to serve. Inspired by the challenge of the world as a field for Christian service, many boys and girls at this period make definite decisions for life service. The program of training in social service should place an intense religious zeal and depth of devotion back of both service projects and plans for the entire span of life.

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[3] 2 Timothy 6. 10.

Responsibility of Church for Program of Training

It is the responsibility no less than the opportunity of the church to provide for these boys and girls a program of training in service that is adequate to meet their needs.

Pupil's opinion of social service confused.—The average senior high-school youth has a vague conception of the meaning of social service. One of the boys in a high-school group, a leader among his pals, included in his outline for a social-service program a full athletic schedule of games, parties, picnics, and a general schedule of social entertainments and amusements. A high-school girl gave the following as her interpretation of social service: "Social service is not only a benefit to the one for whom it is performed but is often a greater advantage to the giver."

Another high-school youth said: "Social service is doing all you can for your community, such as church work, taking part in pageants and other programs, giving willingly all the time you can spare. This is good experience in taking responsibility and also appearing before the public. I am often asked to take part in plays and pageants and also to sing at church services. This is what I enjoy doing, so I always do as much as I can."

Need for training in ideals of social welfare and social justice.—It is a recognized fact that the ideals of social welfare, justice, and civic righteousness should be deeply implanted in the developing minds of youth. The loss of life occasioned from the flagrant violations of traffic laws, from indifference

to the spread of disease, and from disregard for many other phases of general social welfare indicate the need for such training.

Failure to impress the boys and girls with their responsibility for the general social good is apt to result disastrously in perverted standards of conduct in the everyday walks of life. The general tendency for inexperienced young people is to adopt ethical and moral standards current in the ordinary social contacts in business, such as buying, selling, employing, and bargaining. A young lad was the "district distributor" of a paper route employing a number of younger boys. In all his business dealings with his assistants there could be traced practically the identical business standards of his own employer.

Possible dangers attending social service activities.—A program of training in social service should be well planned and carefully supervised. There are apt to be many serious problems and difficulties which, if not solved at the outset, destroy the true spirit of the service and cause the program to end in failure.

One danger to be avoided is that of failing to make the *closest possible correlation* with the lesson materials. Actual experiences in social-service activities should be provided. When these activities are a direct outgrowth of the teachings or the teachings are an outgrowth of the projects, the boys and girls get religious training in social service by the process of learning to do by doing. One of the greatest dangers met by the senior high-school youth in the program of social service comes from its *popularity.* It is the fashion or fad to be engaged in this kind of work. In this, as in other things, everyone is apt

to be doing it. It is therefore the "*proper thing*" to be counted *in* on this work. The effect of wrongly motivated service may be disastrous. It is wiser to hold in check and scrutinize the desires for service, if the motives are questionable. Instruction and training in the principles and techniques of social service are needed if the motive is to be properly and advantageously expressed.

Wrong motives lead to hypocrisy or supercilious and patronizing attitudes or to profession at variance with practice. The tendency on the part of the middle adolescent to develop a *superficial, patronizing attitude* is a serious danger. This may result very readily if the program of activities is haphazard and bears no direct relation to the program of instruction. When rendered in a superior, patronizing manner, the social service ministry, as an educational experience, is worse than lost. This is especially true for the one giving the service. He misses the joy of human sympathy, the spiritual insight, and the uplift of soul which is the reward of having "ministered in His name."

The Program of Service Activities

In the selection of the particular activities to be included in the program of social service for any local group, the size of the group and the general character and resources of the membership should be considered. Likewise, the previous training and experience of the members, the talent within the group itself, and their particular interests should be considered. The training, experience, and skill of the chosen leader in using, developing, and adapting local church and community resources is another

determining factor. It is important that the middle-adolescent youth be allowed to initiate and develop original and independent service projects. It is equally important that they be carefully guided in their choices and in their development of the activities.

Need to plan social service program.—The program of social service should provide opportunities for training in the various phases of the service activities. Through participation in the various kinds of social service broader views are developed. In this way there would be realized in the boys and girls a wider range of desirable attitudes and skills in Christian living. If the program is planned around one central project at a time, thoroughness and comprehensiveness can be emphasized.

There are many things senior high-school boys and girls can do to help in the home, church, and community, which are the direct outgrowth of actual life situations and local needs. It is not possible to give a complete list of activities. The list given is merely suggestive.

Suggestive service activities.—The service activities may be grouped in various ways, but, for suggestion and convenience, the following divisions are given: (1) personal service to individuals; (2) service to the local church; (3) community service; (4) service in the nation and the world at large.

(1) *Personal service to individuals.* There are many service activities which may be done individually rather than by a group. These are especially valuable in developing desirable social motives in the individual. Such activities are: visiting the sick and absent members of the class or department, reading

books and magazines to the sick or blind, telling stories to children, taking patients or "shut-ins" out for a ride, remailing magazines to an orphanage, contributing to church benevolences, helping secure family worship, encouraging more home recreation, caring for children of working mothers, caring for orphans in orphanage, taking orphans or others to country for a week or more in summer, teaching younger children who because of physical defects are unable to attend church school, paying for schooling of some needy youth, and reading special numbers or giving musical selections or programs.

(2) *Service to the local church.* The middle-adolescent group can give real service to the local church in many ways which will be invaluable to them in developing loyalties to the general church program as well as in developing the Christian attitudes desirable in the social-service program. One of the most worth-while projects for this group is to assist in a general survey of the church activities, including (1) a canvass of the membership both in the church and in the various church organizations, such as the church school, the missionary societies, the young people's organizations; (2) the general policy of the church regarding its general organization and administration; (3) what the church plant needs in the way of equipment and furniture and what can be done by this group to meet these needs; (4) what the educational program of the church provides and what is needed to improve the present status; (5) what the financial status of the church is, how the budget is made, how the salaries of the different paid workers are handled, and what can be done by the group to help.

If such a survey is fully and intelligently worked out, the boys and girls of the senior high-school age, under the careful sympathetic guidance of the leader, could determine definitely from it the character and scope of the tasks they may undertake in the program of service. Specific tasks for the group include providing flowers for church; assisting in caring for the church building; assisting at social and athletic events; assisting in the care of the high-school department and classroom; learning stories of hymns to tell at song service; assisting with children in Primary and Junior Departments; acting as ushers in church services; assisting in editing the church-school paper; assisting in planning and editing the church bulletin; assisting in church benevolences; adopting a child in the church orphanage, assisting in worship service, and collecting, mending, and redistributing broken toys.

(3) *Community service.* To do social service in the community intelligently and effectively, a preliminary survey is particularly helpful. Having made a practical survey of the community, the department is able to select the special tasks on which it may co-operate and then decide upon plans for carrying out the program. Other activities for this group include planning programs and organizing groups to sing at hospitals; collecting magazines for hospitals or orphanage; planning and giving a picnic to a group of children; collecting clothing, vegetables, fruits, and making and collecting toys at Thanksgiving and Christmas; participating in community service to special causes such as storm and flood relief, earthquake disasters, various destitute and needy cases; helping supervise play activities; aiding

in civic improvement, sanitation, health campaigns; working for clean athletics; providing a week at camp for a city boy or girl; aiding in daily vacation Bible schools and week day religious education programs; beautifying parkway of own home or public highways by planting flowers or shrubbery, donating fruit, vegetables, eggs, and other needed things to orphanage or other institutions.

(4) *The nation and world at large.* The program for the wider field of activities should be carefully directed and wisely planned. It necessitates a study of national and world-wide problems such as educational needs, child-welfare movements, better housing conditions, industrial problems, national recreation and amusement problems, moral reforms, and the like. Such problems are of vital interest and are most valuable as source material for project problems for the department. Some special tasks are: assisting in the missionary program in the home church; supporting a child in the foreign mission school; supporting a missionary in the foreign field; assisting foreign students in local colleges and universities; planning missionary programs for department; preparing and arranging exhibit of missionary material in the local church and community.

Organizing and Administering Service Activities

The planning of the programs of service activities for the Senior Department of the church school should be developed by or be made in co-operation with the service committee. The conditions in the local church will necessarily determine to a certain

extent the nature and kind of activities included in the program.

Principles in administration.—Some of the principles helpful in promoting and supervising a service program are the following:

(1) Every church-school program should provide for definite instruction and practice in social service.

(2) Training in social service, *adapted* to the specific needs of the senior high-school boys and girls should be included in the church-school curriculum. The middle adolescent should feel that the program of service is vitally and essentially their own problem.

(3) The program of activities adopted by the local group should *grow out of real situations* and be planned to *meet actual needs*. The boys and girls should be active in discovering these problems, not simply in theorizing about them.

(4) Social service activities for boys and girls should center in the pupil's *own environment* from which may be developed *national*, *international*, and *interracial* sympathies and appreciations. The attitude in social service, to be Christian, must be sincerely and whole-heartedly friendly.

(5) Instruction, worship, social recreation, and the social service programs should all be closely correlated to insure the unified development desired in the larger program of religious education. This will prevent any tendency to over emphasize some parts of the work and slight others.

(6) The pupils should have definite aims to be realized in and through their social service program. Some of these are immediate. Some are remote. At any rate, the proposed project should be thought through to the end or final outcome.

Carrying through a service program.—It is important that youth be trained to *carry through* his program of service. Many who, under the inspiration of enthusiasm and sentiment, are stirred to consecrate themselves to the service of mankind fail because they lack the abiding motives for a life of service. They are temporarily moved by sentiment and the program ends in failure because, for lack of training, they do not have an increasingly intelligent appreciation of it. They do not have a sustaining motive for patient service. They are not fired with an abiding zeal to serve mankind and thus they lack the power to carry the project through to successful achievement.

Both the discussion method and the project-problem plan of work, discussed in Chapter X, lend themselves admirably to training in social-service work. Through discussing the problems and analyzing the causes and developing ways and means of meeting the need, it is possible to develop, within the boys and girls, Christian ideals and attitudes toward these situations. Insofar as these attitudes and ideals are developed and find their way into or arise from serviceable projects, to that extent youth is being trained in social service.

Problems

1. Make a survey of your own local church and list the possible tasks adapted to the high-school department. Do the same for the community.

2. Outline a six-months' program of service activities for the Senior Department of the church school.

3 Outline a project of training in world friendship.

4. Suggest ways of developing individual responsibility in Christian stewardship of time, money, and talents.

5. It is thought that collective social service results in better feeling both to the giver and to the receiver of the service. Working alone, the giver tends to become selfish, wants the credit for what he does, wants others to know that he is rendering service. Working in a group, he sinks his egoism and becomes truly a social being.

(*a*) Make two lists of the kinds of service described in this chapter—one in which collective plans can be worked out, to the best advantage, and one which calls for individual plans. Be prepared to defend your classification.

(*b*) Make a list of the social service projects described in this chapter which the recipient would prefer to have rendered by a group. Make another list of services which the recipient would prefer to receive from an individual. Defend your classification.

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CHAPTER XVI

A CHURCH-CENTERED PROGRAM OF LEISURE-TIME ACTIVITIES

MIDDLE-ADOLESCENT life is rich in variety of interest and activity. Social contacts make a strong appeal. The desire for association with others finds expression in the organization of many kinds of clubs, fraternities, leagues, societies, and athletic associations as well as in various forms of "dating." Club activities are greatly enjoyed. Athletic records, trophies, and other forms of social recognition are highly prized. Oratorical contests, debates, contests in musical interpretation and appreciation easily become objects of keen interest. It is a time of intellectual awakening and of intense emotional life. Self-assertion and increased power of self-direction are characteristic. There is a strong desire for activity which may be turned into legitimate channels which will safeguard youth against physical dangers, social evils, and moral aberrations and perversities.

Specialized organizations.—It is significant that organizations for young people existed in America as early as 1776. There was no attempt, however, to promote adolescent groups until almost a century later. Most of these earlier clubs, even of this late date, have been absorbed by the later organizations, but the influence of their ideals and dominant purposes can be traced in their effect on these or-

ganizations of to-day. In late years there has developed an amazing multiplication of organizations in school and out of school, sectarian and non-sectarian. Some of those which are more general and popular are the following:

(1) *Fraternities and sororities.* Among the most popular organizations to-day among senior high-school boys and girls, and yet which are a subject for much concern, are fraternities for boys and sororities for girls.

The high-school fraternities began in 1890 and soon became a serious problem because of the abuses in the practice of the rites of initiation. It is the consensus to-day that fraternities and sororities in the high school create an artificial barrier between pupils and are, therefore, undemocratic in principle and practice. It is thought also that they foster a clannish spirit of insubordination which may injure the good order and harmony of the school.

Statistics have been tabulated which indicate that the influence on the members themselves is questionable. It is found that often the members rank *low* in school grades and *high* in poor grades and failures, that they are selfish and snobbish. For these reasons the committee from the National Education Association reported adversely on these organizations as early as 1894, and practically every State to-day gives the Board of Education the right to suspend or expel students who become members of secret organizations. Some States fine members of the school board or school officials who fail to enforce the law as prescribed, and also fine those persons who are guilty of soliciting public-school pupils to join or become members of such organiza-

tions. Still these secret organizations make a strong appeal to the middle adolescent and boys and girls often join such organizations secretly. Since it is generally agreed that these clannish groups are of questionable value, wherever they may be organized, they should have the sanction of duly accredited authority and should be carefully supervised.

(2) *Programs promoted by various agencies.* There are many programs promoted by various organizations for supervised leisure-time activities for the high-school age group. Through the work of well-trained leadership, some of these organizations have developed excellent policies and programs. The activities include many kinds of recreational features. A careful study of the technique, materials, and the programs of training found in some of these organizations will be of value.

The following list includes the more familiar of these organizations: the Christian Endeavor, the Baptist Young People's Union, the Epworth League, and other denominationally sponsored organizations, Boy Scouts, the Hi-Y of the Y. M. C. A., the Girls' Reserve of the Y. W. C. A., the Comrades, the Canadian Girls in Training, Public School Athletic League and the various government clubs (Federal Department of Agriculture and Vocational Bureau). The manuals for the programs of the various organizations are listed with the references at the close of this chapter.

Need for a church-centered program.—Not a few of the most trusted leaders insist that the great multiplication of these independent organizations is becoming harmful as well as wasteful, and that a simple, inclusive organization in the church, working

co-operatively with the home and school, is imperative.

The great number of organizations, all trying to function in the same community, tend to create confusion of loyalties and sometimes perplexity on the part of the boys and girls. Conflicts within the individuals themselves with regard to their personal obligations and responsibilities to the different organizations are created. Frequently strife and factions among the members appear. There is a growing sentiment, among the intelligent leaders of religious education, in favor of a unified, church-centered program for the middle adolescent.

Suggestions for unifying the program.—The church can no longer ignore its responsibility for a unified program of training for the middle adolescent. This responsibility, however, is more easily recognized than met. Many practical problems arise: How shall such a program be constituted? What shall it include? How shall it be supervised? How shall it be maintained? There is need for co-operation among all local organizations and common agreement concerning the aims, materials, and methods of the unified program.

The task of developing such a program is a delicate one and cannot be hurried. Care should be taken not to antagonize or offend the members of existing organizations. The work can best be accomplished by a church committee on education that plans for a complete and distinct program of religious education for each of the different age groups. The complete program of religious education provides for the development of every phase of life.

Extra-Curricular Activities in the Church

A complete program of training for youth makes provision for extra-curricular activities. Great emphasis is placed upon these free activities because of the recognition of the fact that the best preparation for life is life itself. The best training for good citizenship is life in the group. Extra-curricular activities involving cultural, recreational interests that are actually found in life situations are necessary if young people are to be trained in the best use of leisure.

Value of extra-curricular activities.—Extra-curricular activities afford opportunities for developing such character traits as self-reliance, initiative, integrity, perseverance, co-operation, leadership, and intelligent obedience to authority. They make use of the spontaneous interests and activities of youth in the practice of desirable social qualities which are fundamental in the development of Christian citizenship. They are of great moral and religious value, for one of the best means of teaching moral and religious truths is through the free social life of the group.

The social, moral, and religious standards of the individual are virtually evolved, as by the wheel of the potter, through the influence of the family, community, and other groups in which his social experiences occur. From these there is given a *set* in the trend of social development from which there is little escape later. Biases or prejudices regarding political issues, educational standards, moral attitudes, or religious sentiments are acquired largely through association with the members of one's immediate group.

The establishment of moral and religious habits comes through experience. There can be no better experience of Christian citizenship than that found in company with one's fellows. For an adolescent there is no more severe rebuke, nor one more effective, than disapproval of the crowd. When unguided and undirected, however, the activities of adolescent groups are likely to lead to evil consequences because so many of the projects undertaken are done on the basis of extremes.

Attitude of church toward extra-curricular activities.—The new emphasis on the study of the high-school age and the leisure-time problem has greatly influenced the spirit of the church toward the responsibility for an adequate program for leisure-time activities.

Statistics are available showing that the average person has from two to five hours of leisure a day The total leisure time for a period of one year is startling. It has been recommended that everyone needs a minimum time of at least two hours per day for some kind of recreation. That this may be profitable and at the same time pleasurable, necessitates careful planning and intelligent leadership. The responsibility, therefore, for this training becomes a serious problem.

The church has an opportunity as well as specific responsibility for the proper training of youth for leisure-time activities. There is no more effective means for establishing personal and group ideals of Christian conduct nor for deepening the loyalties and appreciations for the church than through an interesting and vitalized program of recreation.

Program should be adapted to needs and interests of the group.—The program of training in leisure-time activities should be adapted to group needs. It should be related to the whole life of the pupil. This means that all the associations, both at home and out of it, have to be taken into account. Oftentimes, because of devotion to tradition or because of the indifference of the uninformed, the need for a changed program, adapted to new conditions, has received little or no consideration. Young people are expected to do what their parents or grandparents did. It is to be deplored that so often long and persistent efforts have been necessary in order to bring about needed readjustments in the program of leisure-time activities.

Correlation of Sunday instruction with week-day activities.—The need of home study and week-day activity in religious instruction is clearly evident and generally accepted to-day. Sunday alone does not provide enough time for all the activities needed in developing a fuller knowledge and deeper appreciation of spiritual values and Christian living. Through the week-day activities, the boys and girls may participate in group experiences that have great educacational value.

A complete program of religious education takes into account the problem of the week-day activities. To the extent that the church fails to meet this need of youth, the opportunity may be given to commercialized amusements, to set false standards and to provide low forms of recreation. Supervised leisure-time activities, as an integral part of the program, are now being provided by progressive churches with

excellent results. It is being demonstrated, again and again, that the church can compete successfully with non-educational agencies.

Planning a program.—The recreation program for any one season is of two kinds: *one*, the more formal type, consisting of musicals, receptions, dramas, and pageants, in which some or all of the boys and girls perform for the interest or entertainment of others. *The Community Night* or *Neighborhood Night* programs may present moving pictures, popular and familiar songs, community songs, plays, pageants, mock conventions, mock trials, instrumental, vocal or mixed musical programs, lectures, minstrels, stunt night, demonstration of class activities, athletic exhibitions, glee clubs, choirs, orchestras, festivals, or bazaars.

The *other*, is the more informal type in which everyone participates spontaneously. Picnics, hikes, aquatics, and campings are growing in popularity. A story hour, if carefully planned, is most enjoyable. This hour may be followed by a fun period, including games of all kinds, light refreshments, and "adieus." Sometimes, at the evening social hour, the department may meet at the home of one of the boys girls, or at the home of some of the officials. Sometimes the group may meet to prepare for a play, pageant, or drama.

Both types should be included in the annual program of recreation.

Standards for evaluating programs.—To be effective and insure the desired results, a program may be studied or evaluated in the light of definite standards.

The following standards are given as suggestive

of the ideals to be considered in planning a church recreation program.

Is it interesting?

1. Does it meet the needs and interests of the members of the group?

2. Does it contain elements of surprise and adventure.

3. Is it capable of winning ultimate popularity with participants?

Is it physically recreative?

4. Does it provide for healthy physical activity? Does it develop unused muscles and functions?

5. Does it rest weary muscles and nerves? Does it conserve a surplus of energy? Does it lead to undue fatigue or dissipation?

Is it socially constructive?

6. Does it furnish ample opportunity for wholesome social contacts?

7. Does it give young people a chance to make new friends of both sexes?

8. Does it develop courtesy and ease in making social contacts?

9. Is it democratic? Does it provide activities which all ages and all classes can enjoy?

10. Does it develop sportsmanship and fair play?

11. Does it develop the art of living together? Does it develop self-control?

Is it educational?

12. Is it mentally stimulating? Does it develop alertness?

13. Does it cultivate appreciation of the values of time?

14. Does it teach recreation habits which do not interfere with vocational duties.

15. Does it maintain a proper balance between work and play?

16. Does it cultivate an appreciation of the values of money? Does it curb the tendency to profligate expenditures?

17. Does it teach an individual to make his recreation choices wisely?

Is it essentially spiritual?

18. Does it appeal to higher impulses rather than to sensual desires? Is its appeal more than merely physical?

19. Is it consistent with Christian ideals and in harmony with church membership?

20. It is governed by ethical standards in both individual and social implications?

Is it cultural?

21. Is it conducted amidst attractive surroundings that are conducive to social conduct? Does it cultivate æsthetic appreciation?

22. Does it utilize the best in music, drama, art, and the beautiful in nature?

Is it self-expressive?

23. Does it encourage active participation of all?

24. Does it offer varied opportunities for individual self-expression?

25. Does it provide for rhythmic expression?

26. Does it encourage the use of faculties ordinarily unused?

27. Does it stimulate ingenuity? Does it teach the individual to create his own recreation?[1]

Program of Activities

The program of recreation should include a wide range of activities if it is to minister to all individual and group needs. Individual and group differences are manifested with increasing distinctness as the middle-adolescent years are reached.

Physical activities.—Whenever recreation involves vigorous physical activities, it is yet to produce abounding health and a sense of physical resource. Athletics in some form is one of the important social agencies and makes for strong group loyalty. It makes the department or class group a tangible thing to the boys and girls.

Girls engage in such games as basket ball, hockey, tennis, volley ball, swimming, hiking, canoeing. Boys have a growing interest in athletics and team games such as soccer, football, basketball, baseball and volley ball. Two of the dominant play motives of the middle adolescent are co-operation and team play. Interest in track and field sports is greatly stimulated by group competition. Interest in individual superiority, nevertheless, is still a prominent factor with both boys and girls. On the part of both, however, there is danger of injury due to overexertion in efforts to win individual or institutional championships. To avoid injury at this point most high schools play the games of the football and basketball type in quarters instead of halves. As a

[1] Standards suggested in *Planning the Program for Social Recreation*, The Handy Loose-Leaf Manual, Recreation Service, 510 Wellington Ave., Chicago, Illinois.

protection, physical examination should be conducted for both boys and girls, before engaging in strenuous competition.

With too large a number, athletics means the public performance of a few, carefully selected and trained members of a group. When interest is concentrated upon the favored few, the great majority of the group are neglected. To correct this condition, efficiency tests have been introduced; the players competing against their own record instead of against other contestants. Participation is thus opened to all.

It is claimed by some that it would be better if the major sports were changed from football, baseball, and basketball, which train only the few, to those sports which are suitable for the many, such as tennis, golf, hiking, and the like. Intensive training could then be given the few who are gifted in those specialized games and to the others as well.

(1) *Athletic events* should include sprints and long-distance runs, hurdling, relay races, field events such as jumping, shotput, hiking, skating, skiing, and the wide range of indoor track activities; team games such as basketball, volley ball, baseball, football; and mass games, such as circle games, opposed line games, quiet or active games, and competitive games of various kinds.

(2) *Aquatic sports* should include swimming meets, boating, sailing, diving, water polo, water races, and other selected games.

(3) *Hikes* of various kinds, picnics and observation trips are also included in the programs for the physical development of this group.

(4) *Camping* has come to be a widely popular recreational activity. It is of value in that it satisfies the craving one has for the call of the wild. It appeals especially to the middle-adolescent group. It develops a feeling of independence and responsibility. In doing his share of the work, the camper learns co-operation under most interesting conditions.

Educational trips.—In their programs some churches include visits to public buildings, institutions, industrial plants, places of historic interest, museums, and factories. Such trips enlarge the fund of information and broaden the outlook of the boys and girls.

Hobbies.—According to their tastes and talents, boys and girls should be given opportunity to develop "hobbies," such as mechanical inventions, modeling, painting, the writing of poems or short stories, and the playing of a musical instrument of some kind. In all of their serious efforts they should be treated with utmost respect. They should be encouraged and never made sport of and never ridiculed.

Social entertainments and parties.—A complete program of recreation should provide not only for physical upbuilding but also for practice in the social proprieties and the art of social entertaining. Formal training in social skills, in the ability to entertain, is provided in some of the programs of local churches. There are held mid-week socials and some groups have a "social-supper-devotional" on Sunday evening. Various social entertainments and social gatherings are encouraged, such as "Parent's Night," "Mother and Daughter Night," "Father and Son Spread," "Fireside Joke Night," parties and socials

for special days, such as Halloween, Christmas, New Year, and such informal affairs as wienie roasts, poverty party, story and stunt night.

Cultural programs.—The intellectual and æsthetic phase of recreation may constitute a strong appeal to the middle adolescent. Literary programs, including current topics, discussion groups, lectures on topics of personal interest, debates, and oratorical contests, are enjoyed. Musical programs, social sing-songs, reading circles, glee and choral clubs, orchestra, band, and various instrumental clubs arouse much interest and develop strong loyalties.

Dramatics.—The use of dramatics in religious education has been growing steadily in recent years. When carefully selected, dramatic plays make a strong appeal especially to middle-adolescent boys and girls. The imagination is stimulated and creative ability of both the actors and the audience is fostered. Drama in the form of *plays*, *pantomimes*, and *pageants* may be used to great advantage. The plays chosen do not necessarily have to be biblical to be religious, but they should all be worthy of religious sanction.

Pageantry is dramatization performed on an elaborate scale in which any number of persons may be used. It is the outgrowth of the mystery or mythical play of the Middle Ages. Besides being the enterprise of an individual person, class, department, or organization, it may be the expression of the entire church or community. It is especially adapted to portraying religious themes, such as thanksgiving for a bountiful harvest, the Christmas message, and the like.

The use of the drama in the church program is

not new. It was developed within the organized Christian religion. The early churchmen portrayed literally the characteristics and incidents of the Bible narratives. This form of the drama was followed by the miracle, mystery, and morality plays. The drama is one of the best means for developing intelligent and sympathetic interest in various aspects of the church program, such as the missionary cause, the meaning of the different festivals, such as Christmas and Easter, the church hymns, and the like. Care should be taken to avoid incongruities or crudeness which would in any way destroy the spiritual message of the drama.

It is especially important that the middle-adolescent boys and girls feel deeply the religious import of the performance and regard it as a religious service. The middle adolescent is naturally susceptible to the "stage craze" or "dramatic fever." It is possible, through a well-planned program of drama in the church, to supervise and direct this natural interest in youth. In this way the dangers connected with the commercial play-houses may be avoided.

Goals of a church-centered program.—For a program of leisure-time activities to be church centered, certain goals should be formulated and adopted. Among those goals which are most appealing to the middle adolescent, the following are worthy of special consideration:

Recreation that serves as a challenge to live a life which exemplifies the noblest and best, demands the selection of the best in recreation. Nothing should be included in the program that is unworthy of the best in life. As a result of participation in the pro-

gram there should be developed appreciations *of* and desires *for* the best recreational activities.

Recreation should supplement the daily routine activities, making up for their deficiencies.

Recreation should foster and develop the spirit of friendship, comradeship, and good fellowship among members of the group. Emphasis should be placed upon social values. This, the most inviting and most highly potential group in the world, is challenged by the task of raising social standards.

That the recreation program may be intelligently planned and successfully executed there should be a complete survey of local conditions and opportunities. This work should be done by an effective organization, employing the most modern and businesslike methods for such programs.

The recreation program should be adapted to the needs of all groups. It should provide for employed boys and girls as well as for those in school.

Problems

1. Give reasons for the need of a church-centered program of leisure-time activities.

2. Outline plans for unifying the present programs in your local church school.

3. What reasons are there for extra-curricular activities in a church-school program?

4. What value should be derived from such activities?

5. What are the leading goals which are most appealing to the middle adolescent?

6. What type of activities should be included in the program of recreation?

7. By what standards should the program be evaluated?

8. Outline a recreational program for a middle-adolescent group, for a given period. List the values which may result from this program.

9. List the helpful and stimulating social, athletic, or musical organizations to which a high-school youth may belong and give in order for each (*a*) the object, (*b*) the expenses to members, (*c*) the time required for participation, (*d*) the advantage of membership and (*e*) the opportunities for service.

10. Make a list of books you consider desirable for the group to read.

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CHAPTER XVII

TRAINING THROUGH EDUCATIONAL AND VOCATIONAL GUIDANCE

FORMAL guidance and direction of youth is nothing new in the development of character. From earliest times leaders in the home, school, and church have recognized the need and felt the responsibility of helping young people to secure the training best suited to fit them for their chosen careers. Until more recent times, however, specific guidance was considered more incidental and given on the "hit-and-miss plan." The leaders did not have the time and were unable to give specialized and adequate guidance and counsel. The results were unsatisfactory, often ending in discouragement and failure of youth to find their particular work.

It is only of recent years that educational and vocational guidance has become a definite field of scientific research, among the educational and industrial leaders of the country. There has now developed from this study, however, a definite field of work—the department of *personnel administration* in the schools and industrial corporations, necessitating the addition of scientifically trained workers on the school staff and to the force of industrial organizations.

THE GUIDANCE MOVEMENT

The terms "educational" and "vocational guidance" have been used interchangeably. Vocational

guidance is included in the broadest interpretation of educational guidance and training. Educational guidance may be defined as conscious effort to assist the individual in intellectual growth and development, while vocational guidance is giving information, experience, and advice in the choice of an occupation, in preparing for it, and making progress in it.[1]

Growth of a guidance movement.—The guidance movement was originated by Dr. Frank Parsons, of Boston, in an attempt to make better adjustment of boys and girls in employment, through a systematic study of occupations and sane and painstaking investigation of the character and abilities of the individual. From this intensive and limited phase of work, the movement has grown to-day to such magnitude and importance that it includes guidance in the public schools and colleges, placement and follow-up work after leaving school, and guidance accompanying employment.

The increased interest in the guidance program is due to various reasons. Many agencies look to it as a means for social betterment in social, moral, and economic situations. Others look upon it as a means for raising moral and ethical standards of living. While it is true that the formal program of training reaches comparatively few, yet there has been remarkable increase in the spread of the work. Guidance and counsel are now provided on a more thorough, scientific, and industrial basis by many organizations and associations, including some of the more progressive churches, the Young Men's and

[1] Brewer, John M., *The Vocational Guidance Movement.* Page 12. The Macmillan Company, 1918.

Young Women's Christian Associations, national, state, industrial and commercial organizations, by clubs, settlements and by appointment bureaus and agencies. Parents and leaders of youth are more interested than formerly. They have more confidence in the effectiveness of the movement and are supporting it by more appreciation of the work done by the leaders in this field of service to youth.

Purpose of a guidance program.—There are many valuable results that come from an adequate program of guidance. Some of these are: aid to pupils in a better understanding of their own abilities and skills, physical, mental, and religious; help in forming right habits of study; the correction of bad health habits; medical advice and attention; aid in planning educational courses; aid in choosing life careers in accordance with personal interests and aptitudes and the vocational standards and requirements of the chosen fields of work.

It is not intended that any attempt shall be made to *determine* the choice, but that, because of dependable information, the pupil will have a better understanding of the fields of vocations and a better insight into his own interests and abilities. Through a better analysis of his character qualities, he will make his choice more intelligently. It is intended that youth shall be aided in obtaining equality of opportunity in the difficult and perplexing competition in the social, economic, and industrial situations of to-day. He will be trained also in the difficult art of co-operation through an understanding of his relationships to workers in his own and other occupations and to society as a whole. It is intended also that he shall learn that whatever

is worth doing is worth doing well. Training is needed to appreciate the joy in work, dignity in labor, and the nobility of finding the work which one can do best so that one can earn a livelihood in the most competent way and, at the same time, contribute one's particular service to one's fellow men.

Methods of guidance.—There are now many phases of work in the guidance program. The need for proper guidance can be met only by scientific procedure in making correct diagnosis of all cases. The personal traits or talents that constitute vocational fitness need to be known. To make guidance effective, the appropriate corrective or remedial treatment must follow the correct diagnosis of the case.

Guidance by means of the individual case method thus becomes a practical necessity, requiring individual and group tests, interviews with pupils and parents to discover the social background and particular needs and personal problems of each individual. A careful survey of local community agencies is important to discover the advantages offered through schools, museums, art galleries, libraries, and, likewise, those agencies which nullify, for the youth much of the influences for good character development.

It is claimed, in spite of the skepticism to the contrary, that there are certain vocational aptitudes. The experiments made by Doctor Seashore for certain elements in musical ability are familiar. A natural ability or special aptitude for any kind of work should be considered in choosing a life-work. Interests and temperamental attitudes are difficult to discover and are unreliable. People are temper-

amentally unstable and vary at different times in degrees from mild to extreme. There are certain standardized tests that are valuable in discovering these emotional disturbances, such as Downey will-temperament tests and Voelker test of volitional traits.[2]

There are many plans used in the work of vocational guidance. Guidance through exploratory courses, which provide opportunities for the youth to discover the nature and character of various kinds of work before entering the senior high school, are often given in the junior high school. In this way his choice of work in the senior high school can be made more intelligently. Some give incidental training through lectures, and others provide for try-out courses and continuation or part-time work. In some large high schools where full time counselors are not provided the plan is followed of having curriculum advisers. These staff members advise the pupils with regard to courses of study. They act as the counselor for their respective students, while the latter are in residence in school.

Guidance a Present-Day Necessity

The need for more adequate training and guidance and for better adjustment is being recognized by educational leaders in every field—the public schools, professional colleges, and universities—by religious leaders and by the employment organizations.

The misfits in society.—The great demand for training and guidance in the high school arises chiefly from the loss involved in becoming a misfit

[2] See list of tests in Chapter VII.

in life and the gain of being "fitted." In the lives of misfits much time and energy are lost in the endeavor to discover individual talent or life-work. Drifting from one job to another, they seem to be lacking in ability to find their place in the world's work.

The great number of misfits in the industrial and business world to-day indicate the great need of some type of guidance to aid in discovering the interest and talents of youth.

A scientific study of the delinquent and defective group has revealed that often times they are the victims of some physical disorder, unfortunate home conditions, some emotional maladjustment, or social economic influences. The youth of superior qualities is as much an object of serious concern as the one of low ability.

Vocational guidance recognizes the fact that there are marked individual differences which call for modifications and adjustments and new interpretations of training. Only thus can youth be made fit to serve in this rapidly changing and developing society. It is evident that intelligent guidance is necessary if training is to be effective.

To diagnose the interests and abilities of different individuals is to take a long stride toward the discovery of the opportunities and probabilities of success for each. Until recently, even though the half truth that every man is born free and equal was considered a fundamental plank in a true democracy, little consideration was given to the different capacities, interests, and probable future activities of the youth. The special training which would best suit him to do his part in meeting the newer and

differentiated needs of society had not been devised. The question of native endowment, his general abilities and special aptitudes, the probability of fitness for a particular calling did not enter into the problem of what the lad was to become. It was often largely a matter of the personal choice of parents or friends, and too frequently the mere will of parents' ambitions for the son to "carry on" the profession. With the development of a more complex social and economic life to-day, there has come a very definite demand to meet the needs of the different capacities, interests, and probable careers of middle-adolescent youth.

Knowledge of occupational requirements and opportunities needed.—It is necessary to discover not only the native interests and aptitudes of the pupil but also the requirements of various occupations and vocations. In order that the pupils may acquire this knowledge excursions to manufacturing plants, business offices, industrial centers, and first-hand contact with occupational conditions should be arranged for. In this way the boys and girls come to know the differentiated needs of society, both economic and industrial. In former years boys and girls in the home had part in the various domestic duties and so had some training in the simple industries. At that time counsel as to one's life-work was to be had for the asking from the parent, teacher, lawyer, or pastor. Competition was not so great as at present and technical skill was not a deciding factor in the life career of the boy or girl. If a lad wished to become a tradesman, a lawyer, or a doctor, he served his term of apprenticeship or completed his collegiate term and thus was able to

enter his trade or profession well equipped for his life-work. Opportunities for learning in the home and as an apprentice, however, have now been practically eliminated.

Need for educational guidance.—The need for educational guidance has become imperative. The compulsory education law has brought many changes in the public-school system. The marked increase in attendance in the public high school since 1890 is all but incredible. The following statistics are illuminating evidence of the effectiveness of the law. The number of pupils in the high schools recorded in the last school-census report were as follows: 1900—519,251; 1910—915,061; 1920—2,199,389; 1922—2,229,407; 1924—3,389,878; 1926—3,757,466.

The increased attendance in the public high schools has been accompanied by changes in the development, organization, and administration of the public high-school system. The public high-school of to-day realizes, as never before, the importance not only of educating boys and girls but of educating them for something, and of helping them to find themselves in their chosen profession. Religious vocations are brought into direct competition with many other attractive fields of service.

Vocational guidance necessary.—The social and economic conditions to-day are so varied, specialized, and complex that vocational guidance is not only helpful but necessary in order that boys and girls may avoid both blind alley positions and occupations that serve no real purpose or meet no real need. Such dangers are found in religious work as well as in secular fields.

Need of guidance for proper placement.—It is

almost impossible for boys and girls to secure employment without assistance of some kind. The complex social and economic conditions of life to-day, the demand for specialized training and the keen competition in the industrial world, make it all but impossible for unskilled boys and girls, without help from some source to enter upon the task of even individual support.

Economic conditions in the home sometimes make it necessary for pupils to withdraw from school to aid in the support of the family. To care for these inexperienced, employed boys and girls in some communities is a major responsibility of the church. More than ever before, sympathetic guidance and intelligent direction of youth are necessary to offset the influence of the unwise and false guidance of untrustworthy advertisements, shrewd and clever agents, and other prejudiced and unscientific forces. While the church may not take the place of regular employment bureaus, it can have a serious concern for the welfare of its youth who have to work in order to meet economic necessities.

Guidance in avocational interests of middle adolescents.—The career motive makes a strong appeal to youth at this period. The world's work and the choice of a life career become topics of absorbing interest. The middle adolescent needs training and guidance in "finding himself" in the fields of both vocations and avocations. The social and economic conditions of the industrial, commercial, and professional fields are so complex that efficient and scientific counsel and direction concerning avocations as well as vocations are necessary. Without guidance, there will be danger of a hap-

hazard or hit-or-miss plan of choice, which may result in waste of energy, time, and effort, and a loss of interests, ambitions, and talents. There should be provided in the church program such training for youth that the choice of his fields of avocational activity may be intelligent and profitable both to himself and to the service of mankind.

Not only should one be trained for success in one's vocation; one should learn to take into consideration the training and development of all those qualities that make for success and happiness outside of the vocation. All young people should be trained to develop personal resources, ability to find enjoyment in the world of literature, music, art, history, travel. They should be taught that cheap amusements and superficial interests are soon exhausted. Avocationally illiterate youth are at the mercy of amusements that may possess little recreative and no service values.

Guidance in conduct and behavior a serious problem.—The youth of America to-day are a cosmopolitan group, coming from homes with widely varying standards of conduct and behavior. In a small social gathering of high-school students one evening it was found that there were twenty-three different nationalities represented. What seems perfectly right and proper to one youth is often questionable, if not positively wicked, to another.

In cities the guidance of the youth of foreign parentage is a serious problem. It is not infrequently the case that these boys and girls abandon the standards, ideals, and habits of their parents which have been controlling forces in their lives, and fail to replace them with worthy American

traits. That only a little more than one-half the population of the United States is of native white parentage is a very significant fact for leaders of youth. These boys and girls need guidance if their vocational and avocational choices are to benefit both themselves and society.

Vocations Within the Church

It is only in comparatively recent years that man's work, whatever it chanced to be, has come to be regarded as a vocation. The development of the idea of the "dignity of labor" has come through an appreciation of work as a service to mankind. Thus while professions and occupations are variously classified and offer widely different opportunities for promotion and advancement, the choice of one's life-work is being determined to-day on the basis of one's interests and talents. There is a growing conviction that work is a privilege and opportunity for service. In past years only the work dedicated entirely to religious activities was regarded as the work of the church. To-day every legitimate occupation is regarded as a field for Christian service. The development of one's talents in order to minister to one's fellow men may be the direct expression of religious motives.

Vocation a challenge to play one's part.—The challenge of life is not merely to make a living. One must take one's part in the world's work. To do this most effectively there must be satisfaction of doing something that is needed in a perfect social order. One of the tasks in the program of training is to help the youth to choose a career in which he has adequate reason to believe he will succeed. It

is necessary to decide what one may do, what one may merit, what are the liabilities, what is the cost, what one owes one's fellow men. In making one's living there are many attitudes toward life and one's responsibilities to his fellow men. Three of those more commonly met are: first, that of every man for himself—that of the selfish parasite who preys upon the fortunes of others; second, that of "live and let live," largely that of a life of indifference from which one reaps indifference, lack of friends, and opportunities for service to mankind; and third, that of the life of helpfulness, that of the one who "lives and helps to live." Work, whether vocational or avocational, that is done unto one's fellowmen is done unto God.

Religious education a vocation.—Within the last two decades the church has awakened to the responsibility of the religious nurture and training of children and youth. Throughout the country greater emphasis is being placed upon religious and moral education, and there has come an imperative demand for trained and efficient leaders and teachers in this field. Religious education has come to be recognized as a distinct vocation affording to efficiently trained leaders unlimited opportunities for service. Formerly most of the work of the church was voluntary. Now there are a number of paid vocations, such as the director of religious education in local churches and communities, professorships of religious education in colleges or universities, leaders in boys' work and girls' work of the church, instructor in week-day religious education and in the daily vacation Bible schools. These various forms of work are recognized as most important, requiring

special preparation and training. Colleges and universities are establishing departments of religious education and schools of religion.

Doctor Norman E. Richardson says: "Religious education is a call to share with fathers and mothers the spiritual responsibilities of parenthood. It is a call to guide the church in the most important phase of its divine task. It is a call to co-operate with public-school leaders in building the most complete and morally trustworthy system of education the world has yet known. It is a call to help arouse public sentiment still further, both within and without the church, to the challenge of the coming generation. It is a call to patriotic service at a critical moment in the nation's history. It is a call to present with pedagogical skill, prophetic insight, and apostolic fervor the truths contained in the Holy Scriptures. It is a call to share the work of the Holy Spirit in fostering intimate companionship between both children and adults and the Divine Saviour of Mankind."[3]

Responsibility of the church for guidance.—The church should help to provide adequate guidance and training for the boys and girls in the choice of their life-work and so help them to find their places of largest service in the world's work.

The care and education of the high-school age group in either general instruction, in training in religion and morals, or in guidance and counsel, cannot be regarded as merely a public-school issue. Had the public schools the authority, inclination,

[3] Richardson, Norman E., *Religious Education as a Vocation.* Occasional Papers No. 1, page 20. Northwestern University. 1920. Reprinted by permission.

and technique it would still be unable to cope with the problem since so large a majority of youth are not in school. Nevertheless, close co-operation of the churches with the public schools doing this work is important in order to secure proper religious training and right motivation of vocational choice.

The church has the added responsibility for training the youth of to-day for three reasons: The public schools cannot directly give religious instruction; the home no longer assumes this responsibility; and the church school has its limitations.

The Church Program of Educational and Vocational Guidance

One of the most difficult phases of the program of religious education for the middle adolescent is that of providing guidance in choosing life careers. One of the most prominent traits of this age is the desire to achieve. It is the driving force in many of his aspirations. It accounts in part for his insatiable hunger for "thrills." To have back of his career motive this compelling desire to please and to serve God gives added promise of success. Having effected this combination of motives, he will work at it industriously and with untiring energy and vigor.

A call to life-work.—Formerly only those receiving a definite call to a special field of religious work were thought to have a call to distinctly Christian service. To-day it is believed everyone should feel a definite conviction of doing God's will, whether in religious or secular work. Whatever work is needed in the kingdom of God realized among men may have the sanction of religion.

One should feel that a divine call to any work

presupposes that one possesses the abilities and qualifications by means of which he is enabled to render the best return in service to God for the gifts which are his. Some persons may feel the call much more definitely than others. But all may know that God approves of the work in hand.

It is often the case that, under strong emotional stress or strain, one is keenly sensitive to the call to a definite life-work. During the period of middle adolescence, youth should think seriously about what his future career is to be. He should be guided and directed in studying his own likes, his aptitudes, his abilities and interests, and should be led to avail himself of every opportunity offered to try himself out in the different phases of the world's work. Emotional excesses are not always trustworthy.

Choice of vocations.—Youth faces many problems and difficulties in choosing his life career. How may one know what to choose? What are the fields of usefulness? What is the special training required? What are the personal qualifications necessary for success? Upon what principles should choice be based—on wages, comforts, the need for service in the field, the good one can do, what one likes to do, or what one can do best? These questions and many others may be grouped into two major divisions: (1) What are the fields of usefulness? and (2) What are the qualifications necessary for success in that field?

(1) Judging a vocation. Senior boys and girls should make a study of the various vocations, including the many specialized religious vocations. There are many questions which should be asked: What opportunities for progress does it offer? What

remuneration is given in return? What are the opportunities for health and physical comforts or dangers for nervous strain? Is the work outdoor or indoor? What leisure time is offered which would afford opportunity for leisure-time activities or for church service? What opportunities are there for rendering service to friends and neighbors? What social recognition is given? What opportunities are there for social, intellectual, moral, or spiritual growth and development? Any vocations which deaden the finer sensibilities and tend to make the individual greedy, snobbish, timid, indifferent, melancholy, trifling, or in any way satisfied with low standards should never be considered.

(2) Personal traits needed for success. This principle applies to all religious vocations. Choice of a suitable career should be made only after a careful self-examination. This does not prove an easy task. Often the tendency is either to overrate or underrate one's powers. A careful study of the qualities possessed by men and women who have contributed most to the welfare of mankind will aid in this analysis.

All youth should know that industrial leaders and bonding companies are concerned with the moral standards of youth to-day. In investigating the character of an applicant they ask on the reference blanks such questions as:

"Does the applicant use vulgar or profane language?

"Does he use intoxicating drinks or is he given to intemperance in any form?

"Does he use tobacco, morphine, or opium in any form?

"Does he indulge in gambling or extreme speculation?

"Does he indulge in extravagant habits or dishonorable conduct?"

In the self-analysis blanks given the applicant many items are listed. Some of the more suggestive are health conditions; ability to follow directions, to plan ahead, to co-operate with others; degree of common sense; ease in adapting one's self to new conditions; readiness to obey orders or to take responsibility; the character qualities of honesty, frankness, dependability, sincerity, courtesy, patience, self-control, loyalty, cheerfulness and good humor; preference for indoor or outdoor work; interest in mechanical or clerical work, for that which is routine, for that which offers the quality of chance or uncertainty or involves responsibility. It is evident that training and guidance in the development of right ideals and standards of conduct under efficient leadership is necessary.

Ideals of success vary with different individuals.

Doctor Grenfell says: "Not what we have, but what we do with what we have is a means of success."

Henry Ford says: "Success is measured by adjusting one's ability to a service needed by others."

Harriett Beecher Stowe says: "A worthy life is a success."

Solomon said: "He that controlleth himself is greater than he that taketh a city."

Paul said: "All things work together for good to them that love God.[4]

Jesus said: "He that is greatest among you shall be your servant."[5]

Paul's advice to the young man, Timothy, suggests an

[4] Romans 8. 28.
[5] Matthew 23. 11.

ideal for a Christian standard of achievement: "Study to show thyself approved unto God, a workman that needeth not to be ashamed."[6]

Choice based on Christian ideals.—Youth should be guided in choosing a life-work in accordance with the highest Christian ideals. Statistics are available which show that most of the Christian leaders chose their life-work during middle adolescence. Most decisions to dedicate one's life to the cause of Christian service are made before eighteen years of age. Failure to challenge youth at this period accounts in large measure for the present shortage of Christian leadership in the church. It is a more influential factor than lack of financial remuneration, position, influence, or of loss of social prestige.

It is the problem of religious education, through its program of guidance and training of middle adolescents, to aid them to study the field of vocations from a Christian viewpoint. They may be trained to make a Christian interpretation of every vocation. To find out what their chosen vocations require in the way of abilities and talents and what opportunities of success they offer may be considered a Christian obligation. To discover, also, the features of prospective vocations that might hinder the practice of Christian principles is an unescapable obligation.

Each youth should be trained to do his best from day to day, as a preparation for his life-work. He should cultivate the disposition which, combined with his talents and his abilities, would be most likely to insure vocational progress. To build a solid and

[6] Timothy 2. 15.

sound foundation and to get the right perspective for his life-work is one of youth's most outstanding achievements. No building is secure the foundation of which is weak. No picture is true to life without a proper perspective.

Life plan or purpose.—It is during middle adolescence especially that boys and girls of the middle-adolescent age should be led to consecrate their talents or aptitudes to the betterment both of themselves and of society. Life at this period is richer, fuller, and deeper than in the preceding years. Great ambitions make urgent appeals. Nothing is too difficult to do and to dare. They stand at the crossroads of life. One way leads to a life of service, the other to a life of selfishness and greed. To live life at its fullest as measured by the life program of Jesus, a definite life plan or purpose is needed. Without such there is great peril of drifting aimlessly and worthlessly.

The following is a suggestive purpose for a Christian's life work:

"I will live my life under God for others rather than for myself, for the advancement of the kingdom of God rather than for my personal success.

"I will not drift into my life-work, but I will do the utmost by prayer, investigation, meditation, and service to discover that form and place of life-work in which I can become of the largest use to the kingdom of God.

"As I find it, I will follow it under the leadership of Jesus Christ wheresoever it take me, cost what it may."[7]

The power of a definite life purpose and of strong

[7] Harris and Robbins, *A Challenge to Life Service*, p. 67. Reprinted by permission of Publication Department of National Council of the Young Men's Christian Associations.

compelling convictions is a safeguard against many dangers. Roosevelt overcame physical weakness, Lincoln sacrificed private life for public service.

Strong religious faith and belief may provide one with power to rise above difficulties and problems that otherwise might cause one to feel helpless, anxious, discouraged or to surrender altogether to lower motives and baser passions. The middle-adolescent should be trained to think through his life plan, arrive at his own convictions, and establish his own life purpose.

Problems

1. Compare the different lines of work done by boys and girls in the pioneer homes and that done in the homes to-day.

2. List reasons why boys and girls should stay in school longer to-day than in the days of father and mother.

3. Outline the values of a man to society.

4. In addition to those given in the text, list the items one should consider in making one's own character analysis.

5. Compare a life with a definite purpose with one that lacks an aim.

6. Compare a life governed by Christian principles and one that is not.

7. If success is measured on a basis of service, compare Babe Ruth, Charles W. Eliot, Woodrow Wilson, Henry Ford, John D. Rockefeller.

8. Compare the problems of living a Christian life to-day with those of twenty-five years ago.

9. List some of the temptations of the middle adolescent to-day as he faces the problem of making a vocational choice.

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PART IV

ORGANIZATION AND ADMINISTRATION

CHAPTER XVIII

ORGANIZATION AND ADMINISTRATION

Leaders in secondary education are particularly concerned with the problem of better adjustment of school curricula, educational policies, and the organization and administration of the school system to meet the present needs of adolescent youth. From many studies, including investigations and experimentations in the field of general education, there have resulted two distinct movements. One is the separation of the high school into junior and senior high-school divisions. The other is the organization of the junior college.

This new plan of organization has resulted from the recognition of distinct differences in the periods of adolescent development. It has been made to meet the specific needs of youth during these periods. Leaders in religious education as well as in public education are becoming more and more awake to these problems. They are adjusting the courses of study and the organization of the church program to conform to these basic principles.

Departmental Organization

One of the first steps is the recognition of the necessity and value of departmental organization for the senior high-school division. There is a strong desire on the part of these boys and girls to formulate and to make their own group choices. They

appreciate having their own place and part in the larger organization of the church. A separate organization is essential in dealing with their interests and desires because under proper supervision it provides opportunity through group activity, for the self-expression which they crave. The self-control and self-direction that are so desirable in their religious development are difficult when they are grouped with the young people's division. They lose interest and enthusiasm when classed with the younger boys and girls. To be identified as belonging with "the younger kids" is unbearable to them.

Advantage of departmental organization.—The organized department affords many opportunities for training in Christian citizenship and in many forms of leadership.

(1) Through presiding at and participating in all the sessions of the department and the devotional services of their own departmental meetings, the boys and girls are given opportunity to practice church craft. Thus through actual experience opportunity is offered for the development of right motives and effective techniques and of acquiring practical information concerning the activities of church groups.

(2) Departmental organization makes provision for a wide range of interesting projects, physical, mental, social, and religious, which are carried on by the pupils themselves under the direction of adult leaders. Through pupil participation in worship programs, in service activities, in recreation, in the construction and administration of programs, they are learning to work together upon common

tasks. Thus there are afforded opportunities for developing initiative and confidence.

(3) Departmental organization places upon the group the responsibility of carrying group projects through to completion. It also places upon them the responsibility of unifying and correlating the program with other activities. Thus the overlapping of activities and the dissipation of their interests and talents are prevented. Ideals of efficiency thus become clarified.

(4) Through the election of their departmental officers, making their own laws and maintaining their own discipline, the boys and girls are being trained in self-government. But self-government is not an end in itself. Through the assignment and delegation of responsibilities to officers and committee chairmen, they learn the duties of church membership. They are being trained in church leadership and co-operation as they make actual contributions to the work of the church. Their departmental organization is not an end in itself but a means of realizing definite standards in the development of Christian character and conduct.

Principles of organization.—The best work of the department can be done only when there is effective organization based upon sound educational principles.

(1) *The aim or goal.* All members of the department should have a clear understanding and appreciation of the *aim* or *goal* of the organization. Without this it is practically impossible to promote a worthwhile program for the department. This aim should be in accord with that of the general program of the church.

The principles of organization agreed upon by the committee on education or the church school board will determine the educational policies and governing principles for the department. The following are some of the problems entering into the work of organization: the number of officers and committees with the duties of each; the plan of class grouping, whether there shall be mixed classes or whether the boys and girls shall be in separate classes; what kind of elective courses shall be offered, and other such questions. Sound governing principles will eliminate many problems and much of the confusion attending this work. Additional or supplementary policies may be added as the specific needs and interests of the department demand.

(2) *The officers of the department.* The officers and other leaders of the department should be chosen from the department membership. There are other organizations both secular and religious which these boys and girls have sponsored. It is when they feel direct responsibility that they have the keenest interest and most enduring loyalty. The youth of this age should be encouraged, therefore, to organize and direct this department of the church school. In this way they cultivate an appreciation of responsibility and of the privilege of Christian fellowship.

(3) *Duties of officers and committees.* To promote harmony and encourage co-operation among the boys and girls, there should be a clear understanding of the duties of officers, committee chairmen, and teachers. When the duties and responsibilities are indefinite there often result an overlapping and duplication of work and friction among the officers which sometimes extends throughout the entire de-

partment. There should be a regular and full accounting of the committees and teachers to those appointing or electing them. By this means it is possible for the entire body to become familiar with the nature, extent, and needs of the work of the department.

The officers should note, particularly, that there should be co-operation not only among the members and classes of the department but also between the department itself and the entire school, the church, and the community organizations.

(4) *Adult leadership.* Sympathetic and efficient adult leadership is necessary for this work. Without proper supervision and guidance, the work of the department cannot be effective. The boys and girls are lacking in judgment that is comparable with their vision of the work to be done. One of the most important and often the most difficult provisions to make is that of inspiring, sympathetic adult supervision.

(5) *Reports and records.* Efficient supervision of the work necessitates a system of accurate, business-like reports and records. Carefully kept records of membership, attendance, activities, courses of study, and finance should be made by the secretary. Too often it is the case that accurate reports of the department in general, and of individual class groups cannot be found. They have either been lost or destroyed. Carefully preserved records are of great value not only to the department itself but also to groups and individuals included in it.

There should be regular and thorough testing of the department and its work, including the work both of the teachers and the pupils. Tests for the

teachers and the pupils are available and also score cards for curriculum material and for measuring church and religious educational plants.[1] Simple, practical tests of attendance, lesson preparation, attendance upon church, and co-operation can be developed by each group leader.

How to organize.—The usual active officers of an organization should be chosen from the membership of the department—*president*, *vice-president*, *secretary*, and *treasurer*. In very small departments the last two officers may be combined. In addition, there should be an adult counselor or superintendent appointed by the church officials. Insofar as it is possible, this leader should be the choice of the department.

Committees.—It is best to organize the work of the department about committees, each having its own distinct field of work. It is well, however, to change the membership of the committees from time to time, in order to provide training for the greater number, to sustain the interest, and to encourage initiative and a sense of responsibility on the part of all the membership.

There will be at least six fields of activity which call for the following committees:

(1) *Membership.* The work of this committee covers the entire field of absentees, follow-up work, surveys, promotion, publicity, growth, and membership campaigns.

(2) *Devotion.* This committee supervises the program of worship in the department. It provides instruction and training in both personal devotion and departmental worship.

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[1] Lists of tests are given in Chapter VII.

(3) *Program of studies.* The duty of this committee is to arrange the program of studies for the department. The many elective courses now available, including a course of study giving information and guidance upon problems of choices in vocations, necessitate a careful adjustment of the choice of courses to the different class groups in the department.

(4) *Service.* This committee will supervise all service activities for the department in the *home*, the *church*, the *community* and the *world at large.*

(5) *The social and recreational committee.* The duties of this committee are difficult and comprehensive. They include both the social activities and the recreational program. A careful adjustment of the two activities to the needs of the group should be made.

(6) *The executive committee.* This committee is composed of the officers of the department, the department superintendent and chairmen of regular committees. The chairmen of the other committees, if desired, may be added to make this body a representative governing board.

The workers council. The executive committee may constitute a council for the department with the pastor and the director of religious education, if there be one, as *ex officio* members. As such, it is the general supervisory body. The duties would be to co-ordinate the work with that of the church and to see that the department is represented by some active members of the standing committees and board of the local church. Thus the department may be fully informed on the church activities. It becomes an integral part of the church program and receives

sympathetic consideration from church officials. In many practical ways the council may be of inestimable value in promoting the work of the department.

The officers of the department should be chosen with great care. A nominating committee should be appointed at a meeting prior to the business session at which the elections are to take place. The officers should be elected semiannually, and, as a rule, except in very small departments, no officer should succeed himself. The tenure of office for both officers and committees should be one term. While this is the best policy, it is not always practicable in small schools or in groups where efficient leadership is a problem. This plan usually gives the best results and provides larger opportunities for developing pupil leadership.

In some church schools a plan is used whereby each class in turn is responsible for the work of a committee, for a given period of time.

Class Organization

During these years there is a strong desire in boys and girls to belong to a club, a society, or some kind of organization. The organized class provides the means for carrying out a definite co-operative program of class activities. It stimulates loyalty and class spirit, and develops initiative, self-confidence, and leadership. Class organization aids also in the general efficiency of school administration through the keeping of records, accounting for pupil attendance, pupil discipline, and general pupil activity.

Membership.—The vital problem of grouping middle adolescents into class groups is a delicate one.

It should be given careful attention. Even in public schools, since the elective system has been introduced into the curriculum, the classification of these boys and girls into courses best adapted to their needs has become a serious problem. In the church school natural and spontaneous groupings into classes cannot be ignored, but these may be combined, making a larger group consciousness.

For the best work to be accomplished, the class should not be too large. A limited group of twelve to fifteen boys or girls affords a larger opportunity for individual and personal work by some teachers. There are teachers who are quite capable of conducting large classes of from twenty-five to thirty pupils of this age group. Sometimes the local conditions favor a mixed group. The object in all class grouping is to obtain the greatest interest among the boys and girls and the maximum results in the development of Christian character.

Officers.—To cultivate enthusiasm, develop loyalty with a sense of responsibility, and provide for leadership training in the group, all organized classes should have regularly elected class officers—at least a president, vice-president, secretary, and treasurer. The officers of the class should perform the duties of their positions during the week as well as on Sunday.

Committees.—Committees for the class are important. The number for each class is determined by the needs of the work. Usually they will correspond to those of the department.

Records and reports.—There should be permanent class records. These records should give the names, addresses, and attendance of the members and report

all work of the class, including the courses of study, the special features given, the social service work undertaken, and the social and recreational activities planned.

To facilitate the work of the secretary and treasurer in keeping the class reports, the members of the class may mark themselves upon individual report blanks adopted by the class. From these the class record may be taken. The class report, including the attendance and offering, should be sent from the class to the department secretary in order to prevent any disturbance after beginning the lesson period.

The class program.—The work of the class includes five distinct kinds of activities—(1) devotion, (2) instruction, (3) recreation, (4) service, (5) business.

(1) *Devotion.* In every class session there should be planned a devotional period, if for only a few moments. This is invaluable in training these boys and girls in personal devotional habits and in ability to participate in and lead devotional services. It helps to sensitize their value judgments.

(2) *Instruction.* That the instruction may be vital and effective in developing the religious ideals and Christian attitudes in the boys and girls, it is necessary that there shall be given during the lesson period, undivided attention and sympathetic cooperation. During the period there should be no distractions and digressions from the topic. The teacher should lead the pupils by sincere, frank, and thoughtful discussion or presentation of the theme of the day, and with interpretation and application of the lesson truth, to the solution of their own personal life problems. The class period offers the

teacher an excellent opportunity for guiding the boys and girls in their study of moral and religious problems in their daily experiences and inspiring them with a desire for a full understanding of the religious life.

Through vital, personal contact with the pupils, opportunity is given the teacher to instruct the youth in the cardinal principles of the Christian faith. Religious experiences may be enriched, devotion challenged, and the standards of conduct lifted—all in the class session. The highest aspirations for Christian living and social service can be shared only by the teacher who himself possesses them.

(3) *Recreation.* To be complete, the program of the class should provide for social and recreational activities suited to the interests of the special class group. Too frequently the social and recreational life of these boys and girls is entirely unrelated to the program, if not the ideals, of the church. These activities should be an integral part of the church-school program. In this way there may be close correlation of the work of the class and of the church school with that of the home.

(4) *Service.* The service activities of the class should be intimately related to the instruction, devotion, and recreation of the class and of the department. The teacher has both an opportunity and a responsibility of helping to plan and promote every phase of the class activities. When rightly planned and directed, it is possible to enlist the interest and inspire the enthusiasm of the boys and girls with a Christ-centered, church-centered program. Such a unified program will prevent waste of time and effort. It simplifies the problem of de-

termining how much emphasis to place upon extra-curricular activities.

(5) *Business.* The business sessions should be carefully planned so as to avoid interfering with instruction and devotion. The class president should preside at all sessions of the class meetings. The teacher, however, will direct the lesson period, while the leader appointed for the devotional program will conduct that part of the class program.

Class names.—The formal organization of the class calls for some name by which it may be designated. It is always a disadvantage to have a member feel he belongs to Mr. Brown's or Miss Smith's class. There is too great danger that this interest and loyalty of the group will center in the personality of the teacher. *This* is especially true of the middle-adolescent boys and girls. There is much to be gained by having each class group in the department adopt a name appropriate to the purpose, interests, and ideals of the class. The name by which a class is known should indicate the aims or goals set by the class and should be characteristic of the work done. Such names as the "Seekers class," the "Fellowship class," the "Fa-Ho-Lo," which stands for Faith, Hope, Love, and "Wo-Se-Lo," which stands for Work, Service and Love, are suggestive.

In a complete program of a well-organized class, the Sunday session alone is wholly inadequate. Many successfully organized classes have provided for at least one week-day program each week. Every effort should be made by the leaders of the class to make the work of the class comprehensive, complete, and spiritually satisfying.

Equipment

Proper equipment for the senior high-school division of the church school is no less important than that required for the public schools. One points with pride to the magnificent high-school plant in the community and boasts of the complete modern equipment just installed. It is folly to expect boys and girls who are thus favored in their week-day work to report with any great degree of enthusiasm and zeal to the poorly equipped church school with dull gray walls and the noisy, confusing babble of tongues. It is impossible under such conditions for them to appreciate David's enthusiasm and pride when he said, "I was glad when they said unto me, let us go into the house of the Lord."[2]

It is a recognized fact that magnificent tabernacles and splendid cathedrals constitute effective and desirable spiritual influences. Suitable architecture and decorations foster the purpose and spirit of worship. The theaters and moving picture houses are taking these facts into account and are employing them in producing pleasurable effects upon the audiences. The equipment should make the worshiper suggestible with reference to religious values.

Departmental equipment.—The church should provide an adequate and suitable room fitted for departmental work. The room should have artistically tinted walls, decorated appropriately with emblems, pictures, and statuary suited to the tastes of the more cultured members of the particular local group. The equipment should include, wherever practicable, a piano and some orchestral instruments.

[2] Psalms 122. 1.

Chairs and a table or desk for the platform are indispensable. Chairs for seating arrangements are more desirable than pews, as they may be moved or removed to suit the needs of the program. All equipment and decorations should be in keeping with the purposes both of worship and good fellowship.

Classroom equipment.—For pupils of this age a separate classroom is not only desirable but necessary. It should be large, airy, and as attractive as possible, with artistically colored walls and beautiful and inspiring pictures, effective draperies and floor coverings. Also there should be comfortable chairs, tables, and bookcases. The equipment for the boys and girls should include blackboard facilities, maps, reference books, and supplementary reading material.

While this equipment and arrangement are now possible in comparatively few of our churches, a little ingenuity and co-operation on the part of the adult church membership with the members of the class will result in providing attractive and pleasant rooms and effective equipment for the class. The response of the boys and girls to these evidences of interest will constitute large dividends.

The responsibility of the church in this particular is very definite. It should be considered a privilege to provide such equipment as will appeal to the interests of these boys and girls and challenge the consecration of their talents to Christian service. If all environmental conditions are made to contribute to spiritual development, the realization of higher ideals of character and nobler ways of living will be facilitated. The atmosphere of culture and the natural setting for an adequate church-school

program for these younger members of the church should receive serious and intelligent consideration by the responsible church leaders.

Problems

1. Outline a plan for organizing a department for the middle-adolescent group in your church school.

2. Suggest the officers and committees needed for this group and outline the duties of each.

3. Formulate a one-year program of service and of recreation for the department.

4. Give reasons for the organized class in the high-school division of the church school.

5. Make a list of the equipment desirable for the classrooms in this department.

6. Draw a diagram of a classroom for fifteen to twenty students of high-school age, showing dimensions, position of windows and doors, artificial lighting and heating, arrangement of furniture and equipment.

7. Suggest plans for developing a unified program in your church school.

8. Make a chart showing the desirable relations of the department of high-school age to the whole church organization.

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CHAPTER XIX

AGENCIES FOR RELIGIOUS EDUCATION

One of the serious problems in the religious training of the middle-adolescent youth is that of the community agencies that influence developing ideals and standards of conduct. The multiplicity of these different agencies has become confusing and perplexing.

In a survey on this problem of agencies made by one hundred fifty-five successful leaders of young people it is reported that besides the regular church classes and organized departments there were listed seven hundred nineteen other church-centered organizations. It was further estimated that the lives of youth are touched by from one to six extra-church organizations and thirty other types of amusements and recreations.[1] Such statistics indicate that youth should not be permitted to "*just grow.*" He must be intelligently directed, guided, and trained.

There are few educators to-day who fail to recognize the vitally significant influence of such agencies upon character. There is no doubt concerning the truthfulness of the old adage, "As is the home, the school, so is the youth." These are the forces by which desirable ideas, habits, skills, attitudes, interests, and appreciations are built into

[1] Munro, Henry C., *Agencies of Religious Education.* p. 25, The Bethany Press, 1925.

the character of youth. The kind of home, school, church, and community that surround them becomes an important question.

One of the greatest difficulties met by middle-adolescent youth is in making the proper adjustment to the organized world into which he goes to find his place. This difficulty is experienced in every situation whether his interests take him into a new environment in the home, school, work, or play. In the midst of this confusion and perplexity the middle adolescent is determining his ideals and standards of character. He is also preparing for or choosing his vocation.

In the program of religious education there should be adequate training of youth with reference to his adjustment of himself to the varied community agencies. Young people should learn how to employ them as forces in the development of character and personality, as well as how to shun them.

Training Through the Home, School, State, and Church

The experiences of the middle-adolescent youth centers largely in the persons grouped around his home, school, state, and church. The opportunities and advantages which are offered in each of these agencies determine to a marked degree his ambitions and aspirations. Thus they affect materially the richness and fullness of his growing desires, ideals, and appreciations.

Training in the home and family.—The home is recognized to be the fundamental institution in human life. Here the foundations of character are laid, and the early habits which largely determine

one's destiny are formed. In the proper direction and training of youth, it is necessary to know the kind of home from which he comes. The attitude of the home and family toward its responsibility for his training determines largely the extent to which the culture and refinement of the past generations becomes the heritage of the present. When, for any reason, children are sent out of the home in early years—because of indifference of parents or because of straitened financial circumstances, for example—there is fatal loss in the more refined, delicate feelings and sentiments. It is in homes where the period of maturity is prolonged and the process of education lengthened, that the achievements of the race in moral and spiritual values are absorbed as it were into the very fiber of one's being.

Many changes have taken place in the modern home. In the early American home, opportunity was afforded youth for training in the various unspecialized activities necessary to the art of home making. Now, most of the work is done by machinery that is driven by non-human power. The clothes are made in factories and shops. The food is prepared in kitchens outside the home. The result is that the keen sense of responsibility for the upkeep of the home and the close intimate feeling of sympathy toward the members of the family group, which comes from sympathetic co-operation in a common cause, is devitalized. This has resulted in the weakening of the home ties both on the part of the parents and of youth.

The effect on youth has been most serious. The reports of social workers and the statistics from the court reports indicate that a large percent of all

difficulties with youth can be traced to unsatisfactory and undesirable home conditions. There is loss of reverence and respect for the parents and regard for parental authority. A visitor from a foreign country said that one of the most noticeable features of the American home was lack of home government. Youth of to-day has been referred to as "the unspanked generation."

The difficulties at this point are serious and need mutual understanding and sympathy. In the home, as in the school, there is need for readjustment in methods of discipline and control. More can be accomplished through training in self-control and appealing to the self-respect of youth than through obtrusive authority and autocratic rule. Youth, to-day, must have a vital place in the home and a part in the family activities if genuine home loyalties are to be cultivated and preserved. It is fatal for a father to neglect the cultivation of close, intimate comradeship with his son, or a mother to lose the supreme privilege of confidante to her daughter. The boy needs a close personal friend with whom he may discuss not only his problems but his pleasures and ambitions. The girl likewise must have her confidante, to whom she may intrust or tell her dearest secrets and by whom she may be guided in all matters of health, social conventions and etiquette, and the finer, more delicate, moral and spiritual values and sentiments. Both boys and girls need to have substantial and satisfying fellowship with parents in order that the finer socializing power of family life may curb the individualistic tendencies to selfishness and greed.

Home-making is classified to-day as one of the

important divisions of the world's work and the requirements for efficiency make it most desirable that boys and girls be trained in this art and science. While much of this training is now given in the schools, the need for the co-operative home influence in preserving the finer moral and spiritual values of home life should be recognized.

In meeting its responsibility to youth, there are definite needs which the home should provide. It is in the home that youth gets his ideals and habits of physical health, such as cleanliness of body, proper habits of diet, appropriate clothing, and protection from the danger of sickness and disease. Especially should the home train the boys and girls of this age in the choice of the right kind of friends and associates.

Friendship between boys and girls at this age, when properly directed, has a most wholesome influence on the character of each. This is but the first step in the training of youth in that more responsible, sacred privilege of guidance in the choice of a life mate. Parents who neglect the first step and allow friendship with associates of indiscriminate or undesirable social ideals and standards may not be surprised if such association leads to marriage. The number of boys and girls who have an intelligent understanding of the responsibility of parenthood is relatively small. It is an opportunity of the home to give a demonstration of the sacred privilege and duty of parents and home-makers. It is a responsibility of parents to make possible opportunities for desirable friendship activities within the home. This involves providing the best and most attractive home environment in keeping with the family income.

Some of the aspects of this subject that need to be emphasized are: how to distribute responsibilities for work in the home—the chores to be done; how to make conversation profitable; how to make a friendly, hospitable home—a place of culture and refinement; how to make home beautiful and neat; how to keep the house clean and sanitary; what can be done to make the home religious—a place of peace, rest and quiet; how to make the home patriotic; of what use are the family Bible and family prayers.

A right understanding and appreciation for sympathetic family relationship is of great moral and religious significance. It also includes the responsibility of bringing youth to feel that as a member of the family he shares in its pleasures and privileges. There is no less responsibility in developing in youth appreciations and gratitudes for these blessings, which are his. Parents who are derelict in this respect often find that boys and girls grow into selfish, indifferent, and ungrateful sons and daughters, and citizens with undesirable social attitudes.

In so far as it is possible, parents should give counsel and guidance to the boys and girls in the choice of amusements, educational plans, and preparation for their chosen vocation.

There is no more potent influence for religious training of youth than family worship and the use of the Bible in the home. The opportunity for deepening appreciation of religious values is greater than that of any other agency. The home leaves lasting impressions. One young girl said: "As a little girl I heard my father in the family circle pray for 'our sins of omission as well as commission.' I have learned that sometimes the things we don't do are

more wicked than the things we do." While there are many difficulties met to-day in the attempts to provide for this training, it is a responsibility which should not be neglected. The influence of religion in the home at this period is one of the best means of training middle-adolescent youth in right religious ideals and habits.

There are many ways in which youth may show appreciation for his home and parents. Some of these are: being prompt in attending meals; becoming responsible for home duties; observing special days in the home such as birthdays, Mother's Day, Father's Day; being thrifty in administration of one's budget allowance and, if earning an income, contributing to the upkeep of the home; sharing in the use of home equipment, especially in use of the automobile; co-operating with the family in plans for good times, outings, picnics, camping; sharing the home with others; helping to establish daily devotion, in the home.

Training through school and shop.—The school is to be reckoned with as a vital influence in the religious education of the middle-adolescent boys and girls who are still in attendance. The religious education resources of the public school are not confined to the curriculum courses. The teacher, the school counselor, or the dean, through close, personal, and intimate contacts with these boys and girls, has innumerable opportunities for spiritual training and guidance. The association of pupils in the class, on the playground, and in the general school activities becomes a strong influence in the lives of both boys and girls.

There are many leaders in general education not

enveloped in a materialistic, atheistic philosophy who are interested in instilling a wholesome moral and spiritual atmosphere in the schools. This is one of the most vital, even though most intangible and most difficult, phases of the work. Much help in maintaining this spirit may be given and received through co-operation with the executives and teachers in the church school. There are now conducted in many schools, under the direction of the different local churches, week-day schools of religion in which courses in religious education are offered. Co-operation in arranging time schedules is particularly desirable.

Boys and girls who are employed should come to appreciate fully the difference between getting a job and choosing a vocation. The job brings return in wages; the vocation repays in personal rewards and in opportunities for service. Boys and girls should be trained to think of their life-work in terms of religiously sanctioned vocations and not merely as a means of earning a daily livelihood. A program of training should be given by the church that will insure the disposition and ability to make these choices in accordance with the Christian principles. By far the large majority of boys and girls of middle-adolescent age are in vocations of some kind. There are many specialized dangers which they are called upon to face. They need training in how to meet the problems that arise in connection with the various occupations and to maintain their standards of Christian living.

The state as an agency of religious education.—There is probably no better index to one's character than the loyalty one pays to the social groups of

which one is a part. From the time they enter, public school children are taught loyalty to the country and to the flag. Boys and girls are not merely preparing to be citizens to-morrow. They are citizens to-day, and should have the desire and disposition to practice social justice and help to bring about the ideals of social righteousness in their present-day social relationships.

Through study and personal experience in this connection, there should be developed better understanding of the function of the state, the meaning of good citizenship. Some States have definite laws for the protection of youth regarding working conditions, for compulsory education, against selling articles on the street, against participation in performances on the movie stage and theater for profit, and the like. The vital points where the organized civic life touches youth should be brought to the attention of youth. To maintain the integrity of ordered society is a religious duty.

One of the most powerful agencies of the community for the religious education of middle adolescents is public recreation. Many kinds of facilities are available for the enjoyment of leisure—the motor car, the public playgrounds, public gymnasiums, swimming pools, beaches, professional and amateur athletics, and the moving-picture and play houses. Some of these agencies have had tremendous influence in nullifying much of the teaching of religious education. The church school that ignores the influence of these agencies is lacking in educational insight.

The "thrill of adventure" is one of the chief elements in recreation. One of the evils connected

with recreation comes from introducing artificial factors to produce the desired thrill, such for example, as the thrill obtained by "betting" on competitive games. Another unwholesome excitement is the use of stimulants and drugs and attending sensational "spicy" plays. One of the gravest factors in the present situation is the prevalence of obscene magazines. The evil effect of excitement caused by these is overstimulations which result in nervous exhaustion.

It is impossible to list the amusements which one may enjoy, but one can soon learn whether or not a given form of play activity brings good results, whether or not it encourages the highest form of Christian ideals. The best kind of recreation for the majority of young people is that requiring voluntary effort such as athletic sports and games, or tests of mental alertness or information. Such games are good in that they provide opportunity for improvement over one's past achievements. They promote comradeship and good fellowship. The Christian will avoid those play activities that lead to an unbalanced nervous condition, that lead to undue excitement, or that deprive one of active participation.

These boys and girls should have special training in observing the laws governing health, traffic regulations, amusement parks and playgrounds, and movie houses. They should learn through participating in community enterprises and investigating state and national problems, what is the true meaning of patriotism. Their personal responsibility in helping to build sentiment for making and enforcing the laws of the community, State, and

nation should be recognized. The program of religious training for these boys and girls should provide for developing the disposition and ability to maintain sound and safe civic ideals that characterize Christian democracy.

The church as an agency.—The one agency whose aims are most clearly and definitely religious is the church. There is no other agency for religious education to which the people are so deeply loyal. The influence of the church as an agency for social betterment and social righteousness is widely recognized. No community would consent to exist for long without a church in its midst. But sentiment based upon previous functioning will not keep the church going to-day. Like any other institution, it must prove its worth under existing conditions.

The agencies of religious education within the church itself are numerous. In the survey referred to above, one hundred and fifty-five successful leaders reported seven hundred nineteen organizations, other than the regular church school classes. These include missionary circles, clubs, study groups, Epworth Leagues, Christian Endeavors, Baptist Young People's Union, Lutheran League, and many independent organizations. Activity programs organized within the church for the middle adolescent include such as the Canadian Christian citizenship program for boys and girls, Christian Citizenship program of the Y. M. C. A., Four H. Clubs, Four Square Clubs, Girls Friendly Society, Sunday Night Clubs, Kappa Beta Kappa League of Youth, the Knights of Saint Paul and many other similar orders. Through the church there are also conducted teacher training classes, week-day religious education

classes, summer conferences, and vacation church schools.

The church school, with its standard *Program of Studies* adopted by the International Council of Religious Education under the direction of a vigorous and trained leadership, is the outstanding agency of the church for the training of middle-adolescent youth. To meet the demand for a better-trained leadership in the church and to provide definite and systematic training in leadership for the senior high-school youth, the Leadership Training Committee of the International Council has published a pamphlet entitled "The High School Leadership Curriculum." The course is based on nine units of work including such activities as: (1) investigations, observations, study of reference material, committee meetings, personal conferences, construction work; (2) meetings in group conferences for the exchange and evaluation of experiences (class periods); (3) execution of individual and group plans taking such forms as pageants, programs of worship, service and recreational activities.[2]

The aim or purpose of the course is stated as follows:

(*a*) To engage adolescents in such activities as will result in the growth and development of personal and social experiences in terms of the Christian way of living; (*b*) to ascertain and develop, so far as possible, the special religious abilities and interests of persons of outstanding leadership capacity; (*c*) to cultivate an abiding interest among youth in the needs and opportunities of religious service; (*d*) to acquaint youth with the various forms of religious service together with the requirements of each, and to set forth the principles which should

[2] *The Science of Leadership*, Leader's Syllabus.

determine life choices; (*e*) to help youth to choose suitable forms of Christian activity, and then to direct their efforts toward the acquisition of the necessary training.[3]

After the period of experimentation with these tentative plans, it is intended that the curriculum shall be offered in local church classes, in community classes, in standard leadership schools, in summer school conferences, and summer camps.

This program of training is outlined and planned to meet the needs, interests, and capabilities of the senior high-school age. It is conceived as an effective means in training the youth of the church in Christian living and challenging him to a life of Christian leadership. Adult leaders should keep in touch with the further development of this program.

Problems

1. List the agencies which to-day influence the character development of youth and suggest the difficulties encountered by these agencies.

2. What can be done by home and family life to influence youth in developing Christian ideals and standards of responsibility for right family relations; toward helping him to regard his responsibility to the church as a privilege as well as a responsibility?

3. What moral and religious influences may the public school provide?

4. Estimate the general influence of industry.

5. What effective Christian influences may be developed from experiences in the field of industry?

6. List all the church-centered agencies organized in your local church for the high-school group. State what each does for the youth of this age.

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[3] *The Science of Leadership*, Leader's Syllabus.

7. Show how they overlap in their purposes and activities.

8. Suggest a program for unifying all agencies in the community which influence the youth of high-school age.

9. What is the responsibility of the church in providing such a program?

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PART V
THE TEACHER

CHAPTER XX

THE TEACHER

In developing the work of the Senior Department in the church school, there is no problem more vital and more difficult than that of discovering, enlisting, training, and supervising suitable adult leaders and teachers.

The superintendent of a large public school system in an Eastern city, in discussing the needs of the senior high-school youth, said that he had had many persons apply for positions to teach history, science, or English but few to teach "boys and girls." This superintendent was alert to the importance of leaders for the youth rather than persons who were absorbed in the subject material in the courses of study.

The Teacher's Personality

There is no more potent influence for the building of character than a strong, magnetic personality, the embodiment of social, moral, and religious qualities.

The hero and adoree.—During middle adolescence there is a strong disposition on the part of boys to idolize some chosen friend or hero and to be influenced to a marked degree by his standards. The girl, as well, has her adoree, to whom she pays equal homage and devotion. If the hero or adoree is wise and unselfish, this experience may prove most wholesome and of permanent value to the boys

and girls. It helps them to develop right attitudes and habits. If the "worship" proves to be mere blind sentimental admiration and allegiance, the consequences may be disastrous. With such infatuation moral self-direction is difficult. The source of control under such influence is without rather than within. To be wholesome in its results there must be intelligent loyalty. Principles of conduct should be adopted for their own intrinsic worth.

Contact with great personalities is one of the surest ways of developing desirable traits of character and establishing right habits of conduct. Such a leader or friend, through close personal association, free from excessive infatuation and sentimentality, can be of supreme value to these boys and girls in developing a vital religious experience.

Personal traits desired in the teacher.—To be successful leaders of the senior high-school youth, there are certain qualifications which are fundamental. By many it is held that sex, age, physical characteristics, and the subject taught are not essential qualities. They name as essentials self-control, humor, fairness or justice in matters of discipline, personal interest and sympathy, unquestioned mastery of the subject matter and of the technique of teaching.

In matter of age a leader is thought to be young enough so long as he is energetic and full of life and can inspire the same spirit in the group. "Seventy-six years young" is a good slogan for some teachers. The teacher who will inspire boys and girls of the senior high-school age should possess a strong, forceful, attractive, and magnetic personality, be

able to bring things to pass, and impress them with an abundance of reserve power in physical strength, professional skill, and social adaptability. The teacher, whether a man or woman, should be neat and attractive in personal appearance. He should be trained in the social graces, be able to stand the test in all of the various social conventions of the group. He should be courteous and refined, for manners cannot be divorced from morals.

Some of the more important traits of character in a teacher which impress boys and girls are wholesome optimism and good humor, sincerity and frankness approaching even to bluntness. He should be broad, liberal, kind, sympathetic, well poised, and inspiring. To live according to right motives and worthy ideals calls for courage, fidelity, and endurance. A teacher should have a broad, cultural background of refinement and graciousness in social contacts. Courtesy and kindness combined with good cheer and good humor will go far toward winning the confidence and co-operation of this group. Sympathy with the group is necessary. To direct and guide successfully boys and girls of the senior high school, the leader or teacher should have an appreciation and understanding of their personal wishes and heartfelt longings.

No matter what qualities of personality the teacher may possess, if sympathy and understanding and genuine intelligent interest in the boys and girls themselves are lacking the best of technical training will not avail. The teacher who is calm, sympathetic, and has a deep abiding faith can do much to help boys and girls "hold fast" to their high purposes and resolves.

Religious character.—The religious character of the teacher should be above reproach. Boys and girls of this period gather their impressions of religion from the standards, ideals, and conduct of the teacher as much as from the class work.

Nothing so readily produces doubt, cynicism, and disillusionment in their minds as to find profession and conduct at variance in those whom they have trusted. Broken faith with them is an unpardonable sin. To encourage and inspire in them the true religious attitudes, and to influence them to practice in their daily life the principles of Christian citizenship, the teacher himself should possess a vital religious experience. He must live the religion he would have the boys and girls practice.

Real teachers should strive to be more than just negatively good. They should possess a contagious loyalty and conviction to the cause of righteousness. It should be such that it will inspire in the youth the highest ideals of Christian living. The teachers of the senior high-school group should be leaders who represent the Christian life in action and at its highest and best.

Student comments on teachers.—The following comments about teachers made by boys and girls are illuminating: "My teacher is good, but he doesn't know much. We answer wrong sometimes just to see what he will do, and he never knows it." "My teacher is a peach. She knows us all, our weak points, our daydreams, our fads, what we want to be and everything. She sure is fine." "Mr. Blank is a keen teacher. The fellows will sure stand by him. He just makes you feel you can be and do what you want to." "My, what do I want to go to

that dull stupid class for? The fellows just go and sit. The teacher does all the talking. Anyway she looks a fright." "We've got the best teacher. We have the best lessons. None of us would miss our class for anything, but it isn't that. It is a real benediction just to be in her class." "My teacher is great. He plays the game fair all right, no matter what's on."

Sometimes one hears from boys and girls scathing comments on the moral character of teachers. One youth when warned against gambling said: "I should worry. We all know Mr. Blank drinks and gambles too, and makes a lot of money." A young girl said: "We all know every married man in town who is fresh and goes out with other women. Miss Blank is pretty gay herself." Another girl said: "Miss Blank is surely peculiar. She told us of the *beau* she had in high school and said, 'He was a good-looking *devil* too.'"

The teacher's attitude toward his work.—The attitude of the teacher toward the task in hand determines in a large measure the kind of work done by the boys and girls. One who accepts the responsibility of teaching them with the true appreciation of the privileges and opportunities offered for leadership will consecrate himself whole-heartedly to the work. Tasks which call for routine grind will not be neglected. Such a teacher will earnestly endeavor to evaluate his own capacities and training and take steps to strengthen and build up the weak places. He will keep himself open-minded, teachable, and in touch with every means of growth and development. He is no less faithful to himself than to his duty and obligations to his pupils. He will

approach the task with a joy and enthusiasm which will be felt in all the activities of the boys and girls.

Need for efficient teachers of middle adolescents.—The imperative need of this period is for teachers who are able and willing to be friends and comrades with the pupils. A former teacher in asking to be remembered to a special group designated in particular two classes, one as "my former pupils," and the other as "just friends." If friendship be indeed the "master passion and love its vital principle," the close tie between a real teacher and his pupil may reach the highest plane of fellowship and comradeship. Though it is important that the work be in accord with the fundamental principles of teaching and that the best methods should be employed, still it is the teacher's personality that makes the lasting impression upon pupils.

All teaching, but especially religious teaching of this group, involves personal contacts of the most intimate and vital sort. There is an irresistible longing in both the boys and the girls for a confidant, a counselor and friend to whom they will dare tell all things. If such a condition exists, fortunate it is for them, but no less so for the teacher who is thus chosen by these boys and girls to help them so to organize their aims, ideals, and experiences that they may realize their most cherished desires and ambitions.

The Teacher as Counselor

The problem of training and guiding youth is regarded as one of to-day's supremely important and vital problems. In the public schools this specialized work has come to be regarded as a definite

task which calls for a new member on the school staff. Only those who are qualified to give expert guidance and direction based upon careful analysis of problems of the individual pupils should undertake educational guidance. This officer is usually designated the dean or counselor of the girls or boys. The girls need special guidance in matters of health and hygiene, in conduct, social life, matters of dress, home and school responsibilities, behavior in public, and the like. The counselor of the boys is recognized as of equal importance to that of the girls.

Since the services rendered at present in religious education are largely voluntary, it is not presumed that the leaders of boys and girls, except with those especially appointed for this work, will have the time or opportunity for the highly specialized work done by the public school counselor. Many opportunities, however, will be offered and much help rendered by sympathetic, intelligent understanding of the work.

Opportunities for leadership.—Great emphasis is placed on the unique opportunities offered to those who are leaders of youth. One of the first services to be given is that of inspiring a genuine love for the things which elevate and ennoble. The leader or teacher becomes the guide in the search of wisdom and truth. A teacher may guide boys and girls sympathetically in the perplexing problems of social science, geology, biology, and history. He may direct them to ways in which new sciences may be religiously interpreted and help them to maintain an open mind along with their devotion to religious ideals.

It is the privilege of the teacher through a word of

appreciation, to reveal to boys and girls their higher natures and better selves. The teacher may lead them to face life squarely and to meet their obligations with courage and high resolves. In thus appealing to them the successful teacher honors and trusts them. He has faith in their ability and their good intentions and shows it by giving them as much responsibility as possible. It requires much tact, understanding, appreciation, and determination on the part of the teacher to instill the highest ideals of honor and habits of conduct. Such phrases as "fair and square deal," "true sportsmanship," "be a gentleman" are terms which make a powerful appeal.

At times it is difficult to obtain the confidence of those boys and girls who are of the rough, boisterous, giggling group or those who engage in flirtations and questionable conduct, such as getting off in dark corners, allowing personal liberties and familiarities in the holding of hands, kissing, and the like. The teacher should be kind. She should let them know that she is their friend, that she recognizes their interest in each other. She should see them separately and give them a talk on social standards and what such indulgences will mean to them.

It is the privilege and responsibility of the teacher to help the boys and girls better to understand their interests and abilities, provide them with information available on the different vocations, and to lead them into such choices that they may achieve their fullest and most successful development.

Need for individual case study.—In order to be effective, this work must be done on an individual basis. Boys and girls of this age hunger for com-

panionship with friends in whom they may confide. To the extent that they are inspired with respect and confidence in the integrity of the teacher and believe in his sincere interest in their personal problems, they will confide in him their greatest difficulties and most secret ambitions. Such work cannot be done in groups. The problems involved are too intimate, too personal.

A young girl who was a leader among the high-school students in her school was regarded as a problem case in the school. She was known to indulge in petting parties and other forms of questionable conduct and also to lead others into similar reprehensible escapades. She came under the influence of a teacher who was kind, sympathetic, and understanding. One day in talking with the girl about her career and the requirements of her chosen vocation the teacher said: "When you need a 'big sister' come to see me." A short time afterwards the girl requested an interview. When she came for it, she plunged immediately into the topic of standards of conduct and the evil effects of low ideals. During the interview it was unnecessary for the teacher to make any comment. The girl used the time to give her own ideas and prove herself worthy of confidence. At the close of the period, with a look mingled with regrets, hopes, and longings for sympathy, she said, "*You will believe me* when I tell you I have quit those things."

It is imperative for a leader of boys and girls to respect their code of honor. A new teacher in a western high school saw one of the boys in study hall violate one of the regulations. Not knowing him, she asked one of the other boys for his name.

Immediately he replied, "I don't know." As quickly she made answer, "I beg your pardon; I should not have asked you." Within the morning period the offender himself came and made apology, and for the rest of the semester his conduct was above reproach. Wherever there is any violation of rules of propriety, the boys and girls can usually be trusted to bring the offender to account. The guilty one either confesses his part in the mischief or trick and is admired for his courage and frankness, or is dropped by the group for being "yellow" and doing a "dirty trick." All boys and girls desire credit for good sportsmanship. To be controlled by the highest ideals of the group is their test of the best type of citizenship.

Where there are marked peculiarities or eccentricities in the boys or girls, the teacher or leader may be able to make adjustments and relieve the difficulties. If the emotional disturbances are serious, resulting from the effect of irregular glandular secretions, the leader may be of great help in securing the correct analysis of the trouble by an efficient psychiatrist. Better adjustment of the individual is thus made possible from the correct diagnosis and prognosis of the case. In every case the more personal and sympathetic the mutual understanding of the teacher with each of the members of the group, the greater will be the opportunities for service to them.

One of the outstanding privileges of teaching the boys and girls of this age is that of developing them in leadership. One may become trained in leadership only by being a leader. Membership in any class, group, club, or organization provides oppor-

tunities to understand and to observe how things are done. In this way one may learn the difficult art of being a follower. Having been proved responsible in this respect, under careful direction and guidance as chairman of a committee, one may be promoted to the office where it is permitted to originate one's own enterprises and carry out one's own plans.

Needs for records of work.—Complete records of the work are of inestimable value in the leadership of the boys and girls. They should include brief comments on the more intimate, personal qualities of the individual members which will enable the teacher or leader to do increasingly intelligent personal work. The records should show also the results of a careful survey of educational facilities, vocational advantages, and recreational opportunities in the local community. Such data should be carefully safeguarded. They are not public property like the statistical records kept by the secretary. The teacher or counselor should guard them with care, not permitting any one else to have access to them.

There should also be records of investigations on commercialized amusements such as dance halls, pool rooms, means of correcting unwholesome conditions of vice in connection with health, housing, sanitation and the like, and opportunities of providing wholesome amusements that will counteract the attraction of the vicious. With an accurate record as a working basis there is less waste of time and effort, the work is better adapted to the individual members of the group and there is created within the group itself greater respect for the work.

Professional Training of the Teacher

Teachers in the senior high-school division of the church school should have the best training offered in academic and professional subjects and should equal in every respect that of the best teachers of the public schools. There should be no basis for unfavorable comparison.

Public-school standards.—The public high schools have long demanded that the teachers be qualified in educational training and be above reproach in character. The requirements for high-school teachers' certificates in many states have, as a feature added to the prescribed educational training, sufficient maturity and experience to make them leaders of boys and girls, so that they may successfully guide them. Furthermore, there has been concerted action among educational leaders to raise the salary scale of high-school teachers where it will be commensurate with the standards of training requirements imposed. But even so, the United States Commissioner of Education reports a large shortage of competent teachers throughout the public schools of the country.

Training of teachers in the church school.—To recognize the fact that the training requirements of teachers of religious education should be commensurate with those of public-school teachers does not solve the problem. All teaching in the church school is practically a voluntary service. Therefore it is difficult to make any prerequisites for the training of teachers in the church school or for the standard of work done other than those which arise out of the personal interest in boys and girls and consecration to the work on the part of the teachers. It is clearly

apparent that securing trained teachers is one of the most difficult and, at the same time, challenging problems of the church school.

Formal training in religious education.—The teacher should approach the task of religious education with a full knowledge of its significance and a full appreciation of its importance. He should be prepared to speak with authority. While it is not possible to require definite professional training for all teachers in the church school, yet it is not impractical to hold it as an ideal.

Training courses in religious education are now offered by the various denominations in standard and advanced training schools and in schools or departments of religion in colleges and universities. This makes it possible to complete the work required in religious education for professional training of teachers in the church school. The courses offered are organized into general and specialization groups. An elementary understanding of the basic principles and methods of teaching religion and of organizing the church program of religious education is thus made possible.

The general courses[1] include A Study of the Pupil; The Principles of Teaching; The Old Testament; The New Testament; The Message and Program of the Christian Religion; The Teaching Work of the Church; The Life of Christ; Church History; Training in Worship and the Devotional Life.

The specialization courses for teachers of the senior high-school group are: A Study of Middle

[1] Taken from the list approved by the committee on Education of the International Council of Religious Education. Educational Bulletin No. 3 (revised).

Adolescence; Senior Material and Methods; Senior Department Administration; Supervision of Adolescent Religious Education; Agencies for the Religious Education of Adolescents; Social and Recreational Leadership; Dramatization and Pageantry; and Materials and Methods of Vocational Guidance.

These courses may be taken by correspondence through the Teacher Training department of several of the denominational boards. They may be studied in the denominational, the interchurch or community training schools, in summer schools under the direction of the International Council of Religious Education, the State councils and the various denominational boards.

Departments of religious education in colleges and universities are now offering courses leading to higher degrees with a major or a minor in the field of religious education. From the interest manifested in the work and the increasing number of courses offered, it is apparent that there is great need for professionally trained workers in this field. The challenge to do original creative work, the great need of the youth of to-day, and the joy of Christian fellowship make a strong appeal to men and women to secure professional training for full-time service in this educational ministry.

The teacher a specialist in leadership.—To be the most successful leader of middle-adolescent boys and girls, it is necessary to be a specialist in this work. One should be able to speak as one having authority. There is no period when efficiency, superiority, and excellence of character command greater respect. It is necessary that the leader should be familiar with the entire program of the work of the church.

There is need for a generally efficient and technically trained leadership of one who understands youth at this age and who is skilled in conducting the formal instruction of the lesson. There should be a thorough knowledge of the play activities best suited to each group—those for boys and those for girls. The adult leader should know the rules of the games and be able to organize and manage the plays and games easily and on a big scale. He should be able to plan and conduct or direct pageants, plays, festivals, and appropriate holiday celebrations. He should also be a good business manager. Most of all there is a demand that the leader be a person of honor and integrity and deep spiritual consecration to the cause of Christian faith.

Tests of the Teacher's Efficiency

In almost every line of educational work to-day, whether professional or industrial, tests and measurements of efficiency are employed. Teaching in the church school is no exception. The values of religious teaching are particularly difficult to measure, yet the work of every teacher in religious education should be judged either by himself or by someone else who is competent. Recognized and reliable tests should be used. There are now many standardized tests that are available for this purpose.

There are many practical difficulties in measuring the teacher's efficiency. Some of the more vital questions in this respect are: To what extent is there sympathetic understanding and appreciation of the boys and girls? To what extent are the boys and girls given advice and counsel in personal problems? How do they develop in the power of self-direction

and self-control? To what extent is individual training in personal leadership given? To what extent are the boys and girls acquiring correct information, establishing the right habits and skills, and developing high ideals and desirable attitudes and appreciations?

Formerly the efficiency of the teacher was based upon the subjective opinion of those associated with him. To-day there are at least two direct means and one indirect, for testing the results of the teacher's work.

The direct test of the teacher.—The direct method of testing the teacher's work is by means of scorecards and rating scales. The scorecard contains a list of qualities necessary to good teaching technique and the like. When measured by such a test, the teacher is rated by comparison with a more or less abstract ideal of excellence for each quality. While there is a large element of uncertainty and possible error in the results, the scorecard method is considered to be an accredited means. There have been many scorecards devised for evaluating the public-school teacher's efficiency.[2] Some attempts have been made to adapt these standards to the work of teachers of religion.[3]

Tests of teachers by rating scales.—A second

[2] Kimball, Florence, *A Survey of Teacher Rating in the United States*. Published by Grade Teachers Association, Minneapolis, 1923. Boyce, A. C., *Methods of Measuring Teachers' Efficiency, Fourteenth Year-Book of the National Society for the Study of Education*, p. 45. Rugg, H. O., *Self-Improvement of Teachers Through Self-Rating, Elementary School Journal*, Vol. XX., May, 1920.

[3] Betts, George H., *How to Teach Religion*, pp. 18–21. The Abingdon Press, 1919. Betts, George H., and Hawthorne, Marion O., *Methods in Teaching Religion*, pp. 247–272, The Abingdon Press, 1925.

direct method is that of the rating scale. The first step in making such a scale is to decide upon the factors or general qualities upon which the teacher is to be tested. It is then necessary to select for each quality five scale persons ranging from the poorest teacher to the most efficient, and list them as poorest, below average, average, above average, and the best. In this test the teacher is rated by points, as it is not possible to give numerical value to the different degrees of the qualities tested. There is a considerable degree of unreliability in these tests, but they are an improvement over the intangible, subjective measures in which personal opinions only are used.

Pupil achievement tests.—There are many standardized tests for measuring the results of instruction both in the public school and religious training. In actual practice, however, many difficulties arise in applying these tests to the skill and efficiency of the teacher. It has been satisfactorily demonstrated that knowledge and skills may be scored with a fair degree of reliability. But ideals, loyalties, motives, the finest values in religious experience have not thus far been so definitely and accurately measured. Therefore these tests of knowledge and skills in themselves should be taken to indicate only a part of the teacher's achievements with the boys and girls.

It is impossible to measure many of the finest values in religion by formal, quantitative, objective tests. There have been, however, in the last few years an imposing array of personality tests devised, indicating a general interest in the discovery of better means for analyzing these qualities and the best methods of developing them. In a review of

the present status of character tests one authority reports 68 different titles.[4] Another reports a list of 1,364 up to 1926.[5] Another gives an additional list of more than 100 published during 1926.[6]

Among those listed are completion tests, true-false tests, scales, scorecards, form-board tests, and the like. They include tests of information, habits and skills, and attitudes, including biblical knowledge tests, ethical discrimination test, ethical vocabulary tests, tests of aggressiveness and strength of instincts, will-temperament tests, a cause and effect test, comprehension tests and tests by true-false method.

A test based on pupil attendance, degree of lesson preparation, co-operation, loyalty, initiative, responsibility, seriousness of purpose, general attitude of interest and appreciation is not a standardized test, yet is a simple, objective measure for the teacher in estimating the response of the pupils.

Teachers will find that these tests, if properly used, reveal most interesting and valuable facts. However, since there is considerable unreliability in the tests themselves, and since there is a strong probability of error if not accurately given, the tests should be used only after the most careful study and with the greatest precaution. They may furnish helpful suggestions when properly interpreted. They do not constitute an infallible criterion by which to judge of the kingdom-building effectiveness of the teacher.

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[4] Hartshorne and May, *Present Status of Character Tests, Pedagogical Seminar and Journal of Genetic Psychology*, March, 1925.

[5] National Research Council Bulletin No. 72.

[6] Watson, G. B., *A Supplementary Review of Personality Traits, Journal of Educational Psychology*. February, 1927.

Problems

1. Suggest reasons for the need of efficient, consecrated leaders for the middle-adolescent group.

2. What may the teacher do as counselor for the middle adolescent?

3. Outline a course of professional training needed by the leaders of this group in the church school.

4. Suppose you were placed in charge of the High-School-Age section of a large church school needing ten church-school teachers. The students had organized the following classes: four for boys only, four for girls only, and two mixed classes for boys and girls.

Describe the type of man you would select for the boys' classes and the type of man for one of the mixed classes. Use the traits in Rugg's scale for self-improvement.

5. Describe the type of woman you would select for the girls' classes and the type of woman for one of the mixed classes.

Use the traits embodied in the "scorecard used in the public schools of fifty-four cities," or at least as many of them as you can, considering that the candidates would not as yet have been experienced church-school teachers.

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